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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

For the Register and Observer.

CAIAPHAS ON ATONEMENT.

Messrs Editors,—In the perusal of a letter from Rev. Nehemiah Adams to Rev. Ezra S. Gannet upon a Unitarian Tract, written by the latter, I find the following, in a series of arguments for vicarious atonement, page 31. 'We agree with Caiaphas the high priest, in those remarkable words, John xi. 49. And one of them, named Caiaphas, being high priest that same year, said unto them, ye know nothing at all; nor consider, that it is expedient for us that one man should die for the people, and that the whole nation perish not,' &c. In some things I agree with Caiaphas, and in others not. I do not agree with him in boasting of superior knowledge, and denouncing others as ignorant and stupid blockheads. But I agree with him in the general theory of atonement, which appears to me obviously involved in his language and conduct, as stated in the sacred narrative. I do not, however, assent to the doctrines of the letter, from which I have quoted, as above. Hence it will be inferred, that I am at issue with the writer, and he at issue, in my judgment, with Caiaphas, with whom he professes to agree. I have nothing in particular to say of the stress to be laid on the authority of such a teacher as this Jewish high priest, except that his office required him to be versed in the Hebrew Scriptures, and to be able to expound them for the edification of the people, and gave him something of a pretence for uttering what he did authoritatively and under the name of prophecy. His means of knowledge upon the particular theological point, which the letter writer was endeavoring to elucidate, and which disposed him to avail himself of the wisdom of such an oracle, was his supposed familiarity with the whole code and history of the Mosaic ritual, to the interpretation of which the ministrations and events of ages were adapted. His object was reconciliation, to propitiate the Roman government, and save the Jewish nation from being annihilated, or, in any greater degree, abridged of their sovereignty and standing as a people, distinct from other portions of mankind. This all-important and magnificent end was to be achieved by an offering, such as would make a favorable impression upon the Roman authorities, of which they held what of political importance they continued to enjoy notwithstanding their national humiliation and dependence. That any thing more than this, or different from it, was in the mind of Caiaphas, when he prophecied, does not appear from the case, as stated by the Evangelists. They all agree in their testimony, that the Sanhedrim, with the high priest at their head, were ever intent on putting Jesus to death, especially whenever he seemed to be gaining ground in the estimation of the people. A malicious design upon his life, on account of the danger the hierarchy was in from the prevalence of his doctrines, was, manifestly, the only prophetic inspiration, to which the prophecy of Caiaphas is to be traced. It was a cabinet-council measure, devised for no other purpose than to relieve the pride of the nation, and quiet the fears of the men in power. Caiaphas was to be the first and greatest sufferer, if the cause of Jesus prevailed and the standard he had planted succeeded in attracting the great body of the people to it. No wonder this should set him a prophecying against the life of one, judged to be so formidable an adversary to his pontifical dignities, and who seemed almost upon the point of snatching the crown from his head.

That this presents the matter in a true light, let us learn from what we read. Let us explain the prophet and his prophecy by the facts, as they stand on record. Upon the resurrection of Lazarus, it is said that many of the Jews believed; 'but some of them went to the Pharisees and told them what things Jesus had done. Then gathered the chief priests and Pharisees and council, and said, what do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him, and the Romans shall come and take away both our place and nation.' Upon this it was that the president of the council, the greatest man among them, the one who had most to lose, in case of a revolution, stepped forth and opened his mouth in prophecy, or, as it is stated in another place, 'gave counsel to the Jews,' that Jesus should [illegible]enefit of the nation. from that day forth [illegible]o put him to death.' [illegible]orld, will point us to immediately upon the enunciation of his own prophecy, set himself to work to fulfil it with his own hand? But the prophecy of Caiaphas, originating in political ambition and self-interest, may well rely upon its author for its fulfilment. And what great good is to be effected by this offering of Jesus as an expiatory sacrifice? Has the nation sinned, and made it necessary to obtain absolution in this way, or perish under the divine rebuke? Not at all. But should they allow Jesus to make himself a king; should they place the diadem on his head; this would be speaking against Cesar. It would be a revolt, casting off the Roman yoke. The consequence of this would be an inroad of armed legions to dissolve their state, to dispossess them of their homes, and leave them neither name nor abode on the earth. To avoid this general ruin, this national extinction, says the high priest, let us prove our loyalty to the powers that are over us; let us demonstrate to the Romans our cheerful submission to them as our masters, by destroying this Jesus, claiming to be king and therefore Cesar's rival. This will insure their friendship, and establish us in their favor and confidence, so that we may well expect the most generous treatment at home, and that our brethren, who are scattered among other nations, will be kindly aided to return to their own land; and thus the people of God be once more united in one, after a long and melancholy period of separation.

This, if I mistake not, is the high priest's doctrine of atonement on which Rev. N. A. makes so much dependence in his polemical warfare with Unitarians. We may, in concluding this article, remark wherein he agrees or disagrees with the orthodox theory, which is attempted to be vindicated by the Rev. controversialist, with whom we are now treating; how far with his opponents; and how far with neither.

1. He agrees with all parties in the offering of a victim, a human victim. It is expedient that one man should *die* for the people. But he is heterodox in his selection. The man, who claims him as a coadjutor in confuting Unitarians, says, that an innocent man suffers instead of the guilty. Caiaphas says, that the guilty should die for the innocent; Jesus, who was delivered to Pilate for crucifixion, because he was a *malefactor*, must be offered for the people, against whom nothing criminal is alledged.

2. The high priest and the pastor of Essex Street Church agree in making their propitiatory sacrifice a matter of *expedience*, and not an exaction of positive law; but they do not, probably, harmonize altogether in the kind of interest to be advanced by the measure. The one contemplates a benefit to all men, temporal and eternal. The other has respect only to the prosperity and glory of the Jewish commonwealth. 'Ye know nothing at all,' says Caiaphas to his fellow-counsellors, 'nor consider, that it is expedient for *us*,' the representatves and chief estate of this holy nation, the people of God, many of whom, in their dispersion, have become incorporated with other nations, 'expedient for *us*, that one man should die for the people,' the people not only of this nation, but of other nations, as 'Parthians, Medes, Elamites' &c., that all may be brought together, and be one people, as before the captivity. In this project of killing a man, under pretence of his being an enemy to Cesar, to curry favor with the Romans, and induce them to grant extraordinary privileges to a subjugated province, Caiaphas must, undoubtedly, stand alone. But

3. In the principle, as essential in the true idea of atonement, that a propitiatory offering avails to the end, for which it is presented, as an acceptable service, conciliatory and well-pleasing, there is an evident concurrence between the prophecy of Caiaphas and the Unitarian Tract, which has incurred such heavy denunciation from the ministerial incumbent of Essex Street Church. By such a service Phinehas of old, to say nothing of Moses, Aaron, and many others, made atonement for Israel, in putting a stop to their lascivious intercourse with the daughters of Midian. And Christ Jesus has made a greater atonement by offering himself an oblation, through which sinners have sanctification, that is, repentance unto life.

Charlemont, Dec. 1840. J. F.

DOCTRINE OF THE ATONEMENT.

The doctrine of atonement, in the acceptation in which it is received by some sects of Christians, is altogether at variance with the moral attributes of the Deity, and the great principles of benevolence and justice. The idea that reason and the Scriptures give us of the government which God is exercising over his creatures is, that he has created them moral, intelligent, and accountable beings, capable of discerning between right and wrong, and with faculties which fit them for endless improvement in knowledge and piety—that he has placed them in the present state of things as a state of discipline and trial, calculated to call forth all the powers of mind and heart, and to strengthen those principles and feelings, that will fit them for another and more elevated scale of existence.

Now, if the foregoing be the purpose of his government, it is obvious that the laws, which he enacts, the penalties attached to their violation, and his manner of executing them, must be such as will have a tendency to produce these effects: They should therefore be such as are calculated to reform the individual who violates them, restrain him from future infractions of them, or operate as a salutary example to others. This can be the only just and wise object of any system of laws, whether divine or human, and any one that is founded upon any other basis, or has any other end, must be intrinsically unsound.

The only rational purpose of any law must be to produce the effect aimed at by the promulgation of the law, and not to secure an obedience to the law merely *as such*. When it is said, you shall not steal, or you shall not lie, the design of such a law is to compel people to respect the property of their neighbor, or to adhere to the truth; and so far, and in the manner only, in which it is calculated to produce these effects, should these laws be executed. If then it is necessary that the individual who has committed these sins should receive the punishment denounced against them in order to deter him from a repetition of them, it is just that he should receive this punishment. But if he manifest a disposition to repent and renounce them, and does, in fact, repent and renounce them, without suffering such infliction, it is altogether unnecessary that he should be subjected to it. For punishment in such case would become but a useless infliction of pain, and an arbitrary act of power, occasioning suffering, without producing any beneficial effect. It would be, in fact, executing the *letter* of the law, without any regard to its *spirit* or intention.

This remark will not apply to human laws, because the punishment must follow the crime immediately, and not be suspended to ascertain whether the individual repents and reforms; and the existing order of things continuing to go on, it is necessary as an example to others, who might be encouraged in crime, by the impunity of any transgression. And man not being able either to judge of character except by *external* acts, has not the power, as the Deity has, of determining whether *repentance* is in itself sincere, and the *reformation* thorough and effectual.

Now, the doctrine of atonement, as to one of its leading features, proceeds upon this hypothesis, namely, that all mankind having sinned, and therefore broken the law, they are justly subjected to its penalty without any regard to their future conduct, and however heartily they may repent it. And however sincere this repentance may appear by their future life and conversation, still they must be punished for these violations of law. And in order to save them from punishment, a substitute is introduced in the person of Christ, who is said, by his sufferings and death, to satisfy the requisition of the law and endure its penalties for the benefit of all mankind. It is obvious that such a system supposes that the law and its execution are altogether of a *vindictive* character, and as such must originate in a disposition of the same description in the author of it—that his object is not in fact the welfare of his creatures by punishing them only so far as is necessary to correct their errors, deter them from sin, lead them to repentance and reformation, and urge them to a life of holiness and virtue; but to inflict a penalty merely because the law has been broken, without regard to what is and ought to be the implied condition of such a penalty,—that punishment should follow a *perseverance* in sin, and not where it is renounced and abandoned. Why punish a being after he has deserted the very course from which the punishment was intended to drive, and after he is in the practice of the very virtues which this was intended to encourage? Certainly there can be no use and no justice in it.

But the greatest departure from the principles of natural justice contained in this doctrine of the Atonement, remains yet to be noticed. If there is any salutary object to be accomplished by punishment, it must be either from its operation upon the individual transgressing, or from its example in relation to others. In order to this, the penalty should be inflicted upon the *criminal himself*. But the doctrine of the Atonement proceeds upon the supposition, that the punishment justly due to mankind, for the sins they had committed, was inflicted upon a being perfectly *innocent* of them, and of impeccable goodness and piety; and that in consequence of his sufferings, their sins were pardoned, and they released from the threatened consequences of them. Now what effect can such a proceeding have upon the character and conduct of moral and intelligent beings? They see that instead of suffering the punishment due to their sins, and which might induce them to renounce them, the Almighty has *contrived* another mode of satisfying the law and its violated provisions, and has inflicted pain and suffering upon an individual in no way deserving it, but on the contrary, by his perfect purity and holiness, entitled to all the happiness which justly belongs to such a character. What is this but confounding right and wrong, vice and virtue, reward and punishment? making the consequences which should befall the one, follow the other, and destroying all moral distinction? What influence can it have but to encourage men in a course of vice and depravity, seeing that these do not *necessarily* lead to suffering and misery, but that God condescends in his providence to *invent* schemes to ward off the threatened blow, and make void his own denunciations. What effect must a spectacle of this kind have upon the moral sensibility of mankind, to see an innocent being suffering for their crimes?—must it not deaden their sympathies, shock their feelings, and blunt their consciences?

To put this doctrine to a fair test, let us suppose a *human* tribunal to proceed in the same way. Suppose a man convicted of the murder of his fellow being, and sentenced to suffer death as the punishment of this crime. Suppose then, that another individual, acting under the influence of ardent friendship for the criminal, voluntarily offers to suffer in person the punishment denounced against his friend, and to surrender his life to save him. What would be thought of the government, which should accept a proposal of this kind, and while it permitted an innocent and useful citizen to suffer an ignominious and painful death, should let loose again a blood-stained miscreant upon society, to prey upon the lives and property of its members. Would not such an affair shock the feelings of every man in the community, and produce a burst of indignation and horror from one end of the country to the other? Would it not go to sap the foundation of all law and justice, and to fill all classes with apprehensions of insecurity and destruction? Would it not be fatal to the stability of the government, and introduce confusion and alarm in the place of confidence and order? This would undoubtedly be the effect of a *single* instance of this kind. How much more frightful the picture, were this the *settled* course of proceedings, the *uniform* administration of the laws. No government or community could exist under it. But if such deplorable consequences would follow such a practice under a *human* government, what is there to alter its nature when proceeding from the head of the universe? The principle in both cases is the same, and as far as human reason can discover, the character of the system, and its objects, though upon a more extended and elevated scale, are the same. What would be unjust in one case would be so in the other, and the same mischievous consequences would follow from each.

This is the view which enlightened reason presents of this doctrine, and like every other view originating in the same source, is corroborated by the Scriptures. The doctrine is a device alone of man's making, fabricated in an ignorant and superstitious age, fond of absurdity and jargon, and esteeming any mode of salvation better than a life of practical virtue and sincere piety.—*W. S. Andrews.*

ON CHILDREN'S GOING TO CHURCH WITH THEIR PARENTS.

There are those who advocate the separation of the old and young in our public Sunday services. They think it unreasonable to require children's attention to public worship as conducted among adults, and would consequently have them instructed by teachers of their own. This is no new idea, but it is one deserving very serious consideration. We are no advocates for bringing children to public worship till they have some just and general idea of the purposes for which the multitude is brought together. But, at a very early period, this idea may be formed in their minds; they may be, and are, fully capable of sympathy with father or mother in the work they are performing. There is something, indeed, exceedingly chilling in the doubt that the spirit of devotion may not on these occasions, warm the hearts of the young as well as the old; though, when the parent's attendance on public worship is an act different in spirit and character from the rest of life; when the child sees no religion but a Sabbath-religion, it cannot be expected that its own devotion should be kindled. But we have in view better cases than these, and, this supposed, it is no exaggerated thing to believe that even a young child may be bearing a part in acceptable worship. Still the plea of greater suitability to the comprehension of the young, is urged in behalf of separate services. And who is to judge of the suitability? The mind of one child may, for aught we know, and even for aught that a parent knows, be in a state of far greater advancement than another, and to keep it in the juvenile congregation will, perhaps, be disgusting it for life. So few men, so very few, know how to address children, *as* children, aright, that we are exceedingly sceptical as to this whole matter of adaptation to the wants and wishes of the young. Could children speak out, were they not often checked by a fear of saying something wrong, or were there not, in their little minds, a host of undefined feelings which they have not yet learned to clothe with language, it might be found that no sermons please or strike them so little as those made expressly for them. To whom shall such an office be entrusted? How easy, to the mind of the self-sufficient! To him who has taken a just measure of the difficulty, how arduous! We mean not to hold up the public services designed for adults as bringing to children a sufficiency of religious instruction; for this, either at home or in the Sunday school, there is still ample room, and there it is best dispensed in the most familiar style. We only wish still to have the sight of the parent and child attending together in the house of God, preserved to the Christian community. Let not refinements and distinctions creep in here. A general impression of affectionate duty, the feeling that makes a child unwilling to be left behind when its mother goes to church, uninviting as the services may appear, is a very harmless beginning of a valuable habit; and, farther, children may have real sympathy in the pious purposes of a beloved parent, while yet unable to follow far in the actual services: they do not like always to go to school, and be addressed by the schoolmaster. The voice that speaks kindly and admonishingly to their elders, is heard by themselves without suspicion, or questioning, or any of that *esprit du corps* which cleaves to children when ranged in the presence of a task-master; and happy that preacher on whom the eyes of the younger members of his flock delight to rest! Happy he who has proved himself their friend by many a kind act, and who thence derives a part at least of his power to win their attention! We cannot help earnestly wishing that our ministers would, for their own sakes, endeavor to gain a strong interest in the hearts of children. To preach to them unseasonably, to take them to task for their offences, to interfere between them and their parents, is not what we want: but who shall say how often a common affection for the man whose office it is to confirm all good impressions by the holiest of sanctions, might not remove asperities on both sides, dislodge objectionable fancies, and strengthen the bonds of family union? We feel that we cannot afford to lose children out of the congregation, whenever we consider how serviceable such agency might be to him who knows how to use it. Our artificial divisions, as well as associations, are to be zealously watched over, lest they rob us of substantial general good, under the notion of procuring some special advantage.

THE GOSPEL EVER IN ADVANCE OF MANKIND.

It is a fact that the world advances; that men's views go on extending, and knowledge goes on accumulating, and civilization goes on refining, and sentiments and manners become thereby more and more elevated. It is also the fact that Christianity is never left behind in this advance. It is found as suitable and as necessary to an enlightened posterity as to a rude ancestry. It is not too much for one generation, and too little for another generation. It displays itself to each as if for that generation it was originally, and peculiarly, and exclusively designed and yet it goes beyond each, and impels each, forward; and another and another age succeeds, with no nearer approach towards the sounding of its depths, the exhaustion of its stores, or the attainment of its elevations. The world never outgrows the gospel. The feebler false religions have been outworn, and the stronger have repressed the expansion of the intellect, and stayed nations in their course, and kept them in an unnatural fixedness; but Christianity holds on with the swiftest advance: it is the religion of the feeble, and it gives them strength; when 'the feeble become as David,' it is the worthy theme of their noblest songs; and when 'David becomes as the angel of the Lord,' it has for him still its ample stores of wisdom, 'things which the angels desire to look into.' We may assume that, as no progress has ever yet made it obsolete, none ever will. How strong a proof is here that the Gospel came from God!

PRAYER BY THE BED OF SICKNESS.

It is *prayer—prayer*, fervent, affectionate prayer—which, in all cases of suffering and moral want, must be the chief instrument of good. And let not the man of God when he has entered the scene of suffering, hesitate too long, or doubt whether his prayers will be acceptable, or put the question too nicely; he will often do better to come down at once upon his knees at the bed-side, and take the afflicted man by surprise. With a few fervent ejaculations of an affectionate spirit and deep devotion, an almost magical change is sometimes produced; all is hushed in reverence, and a sacred character given to the scene; the sick chamber becomes a holy place, and its suffering tenant is startled into devotion; he feels himself at once ushered into the presence of his Maker, and held to a serious business with him; he is awakened, softened, subdued. I am often reminded, of Mr Bulwer's remark in one of his works of fiction. 'It is *here*,' he says, 'by the bed of sickness or remorse, that the ministers of God have their real power. It is *here* that their office is indeed a *divine* and unearthly mission; and that in breathing balm and comfort, in healing the broken-hearted, in raising the crushed and degraded spirit, they are the voice and oracle of the *Father* who made us in benevolence, and will judge of us in mercy.'

JESUS RAISING LAZARUS.

Jesus went to awake Lazarus. With what gentleness, what merciful wisdom, did he gradually hint his purpose to the first afflicted sister who met him on his way!—so telling her that her brother should rise again, as that she would at first refer it to the great revival, and then exciting the thought, the supposition, the faint expectation, of an immediate resurrection. How was the prophet lost in the man, when the younger sister threw herself at his feet, in an agony of tears, and 'Jesus wept'! His sympathies triumphed over his prescience, and the Son of God did homage to the weakness of humanity. How fervent must have been the devotion of that moment, how strong his gratitude to God, and how firm his confidence, when 'he lifted up his eyes and said, Father, I thank thee that thou hast heard me'! How admirable the humility which, though it never allowed him to arrogate the honor of his miraculous works, chose that time to make a peculiar public acknowledgment of his complete dependance for such power on the God who sent him! And with what holy triumph; with what delightful sensations as to the restoration of Lazarus, and the rapture which would succeed to tears in those around him; with what blessedness of gratified benevolence; with what high consciousness of the dignity of his own mission, and the mercies, infinitely beyond this, which it would diffuse over remotest countries and ages, to all the families of the earth, tinged with melancholy at his countrymen's rejection of him to their ruin, must he have advanced to the tomb and cried, 'Lazarus, come forth!' O not of human invention, not of imposture, not of enthusiasm, could such a character be ever generated! It is humanity with the seal of heaven upon it, to commend it to our faith and love. Every trait breathes of reality, and glows with excellence. The gospel requires no better proof than this chapter. In proportion as the incident is extraordinary, the verisimilitude of character, in all introduced, flashes upon us and the mere act of reading becomes that of believing. We feel that we are among human beings, the works of God, and not the poor and strange creations of forgery or fiction. Their griefs, joys, and passions, come home to our hearts; and amid them towers one, our brother, but our elder brother, spotless though touched with the feeling of our infirmities, 'a man approved of God,' and well deserving to be reverenced of men; we seem yet to hear him telling of immortal life, and asking, 'Believest thou this?' And we reply with the mourner to whom he addressed it, 'Yea Lord: we believe that thou art the Christ, the Son of God, which should come into the world.'

Why will theologians fritter away all the truth and beauty of this description by their figment of the two natures of Christ? If any thing could cast ridicule, and stamp falsehood on the narrative, it would be the absurdity of a weeping and a praying God. Why should a divine person implore and thankfully acknowledge the aid of another divine person to work a miracle, and that miracle the raising of a man to life, whom, according to that theology, he himself originally created? What could an Incarnate Deity experience of the various emotions which the Evangelist has here described in Christ?

ON THE PARABLE OF THE LABORERS IN THE VINEYARD.

Very erroneous and dangerous practical inferences have sometimes been deduced from this parable. It has been frequently appealed to as affording countenance to the prevailing doctrine that all mankind are on a level in respect of justification before God. It has been supposed to teach that those who had spent the greater part of their lives in a state of idleness, ignorance, disregard of God's laws and promises, by a late or even a death-bed repentance, could be immediately placed on the same footing with those who had endeavoured (doubtless with many failures, imperfections, and occasional sins) to observe the Divine commands, and to cultivate the habits of religion and virtue. Such inferences arise in a great measure from the very inconsiderate practice of seeking for an immediate application or improvement, not merely in the general purport, but in the minute details, of our Savior's parables. In these interesting and valuable portions of his public instructions, our Lord appears always to have had some one point in view which the story was intended to illustrate; but the particular circumstances, and minuter incidents with which, for the sake of exciting curiosity and adding interest to the narrative, the whole is dressed up, must be considered as having this object in view, and no other. Such is evidently the case in the present instance. His object is to shew the Jews that God is just in calling the Gentiles to partake in equal privileges under the gospel dispensation with themselves. They are represented by the discontented laborers who came first into the vineyard. But the remonstrance of the householder represents exactly the argument by which the unreasonableness of their jealousy might be clearly exposed. Neither one party nor the other had any claim of right to the privileges which it pleased the Father of all to bestow on the human race through the intervention of the Messiah. Both were sinners in the presence of God, the Jews not less than the Gentiles. And though these latter were admitted upon equal terms at a late period, yet they had not in the interval been in the state of wilful sinners, who disregarded or set at nought the proffered mercies of God, but were in a condition of ignorance and idolatry, being abandoned to the mere dictates of their own minds. The times of this ignorance, says the apostle, God winked at, but now commandeth all men every where to repent. Things are now changed, and all mankind being now admitted to the enjoyment of the same privileges and opportunities, a change of sentiments, dispositions, and conduct, is called for, and the same duties and responsibility are imposed upon all.

That this parable cannot with any propriety, or even with any conformity to the story itself, be adduced as a proof of the efficacy of a death-bed repentance, or vindication of their folly who wait for it, is abundantly evident; for even those who were the latest hired labored one hour in the vineyard; and consequently had the opportunity of exerting themselves to a considerable extent, though not so much as those who had been occupied during the whole of the day.

WHAT SHOULD A WOMAN LEARN?

'Everything,' says Fashion; 'she must have a tincture of all knowledge and science, and be mistress of all the elegant accomplishments. 'Women are none the better for your new-fangled fancies,' says the remnant of the Old School; 'we do not want professors and artists in petticoats; let them make puddings and shirts, and learn to take care of the house.' Truth may lie, not between, but beyond, these two doughty antagonists. What says Common Sense? And first what are the distinctive duties of women? Waving all minor and all contested points, it is clear that the early education of children of both sexes, is, in a great degree, in the hands of the mother. Common Sense has then to determine what kind and degree of intellectual attainment is requisite or desirable in the early education of children. 'I should hope,' says the silly mother, 'that I can teach them their A, B, C, and if I could not, somebody else might; after that, I can send them to school.' To this there are three things to be objected; and we should say, in the first place, 'What you have to teach is not the A, B, C, nor is it so very easily taught. Secondly, if you do not understand it yourself, neither can you choose another who does; and, in the third place, you have not done with your child when you send him to school—your teaching ought to last, and in all probability whether it be good or bad, it *will* last, through all other teachings, till his mind gains its maturity.

In the first place, then, it is no such easy matter to train a child's temper, and feelings, and habits. Good sense and observation are essential, but a knowledge of the general principles and laws of mind will be found to be very advantageous, if not also essential. 'Systems of education,' we are told, 'are full of quackery and nonsense, and children were well taught before Rousseau and Locke, Pestalozzi and Edgeworth, were heard of.' Better taught, perhaps, than they would have been by the blind disciples of any of those masters; but it does not therefore follow that there may not be much to be learnt from them all—still less that the science of mind can teach us nothing beyond our individual experience of mind. How is it with medical knowledge? Is there no quackery, no nonsense, no fashion there? It is notorious that people are bled or blistered, poisoned or starved out of life, by the professors of this or that school, and yet which of us says that a knowledge of the human frame is of no avail in curing disease? Which of us, in a dangerous case, would prefer the advice of a sensible man who had not studied medicine? If education be professional in woman, the study of mental and moral philosophy is her appropriate and professional duty. Thus qualified in the most important point, she knows *how* to teach—she can act upon the child's mind, train his feelings, regulate his temper, form his habits, excite and secure his attention. Let us now see *what* she should teach—what rudiments of knowledge are to be imparted by her, or under her superintendence? Far, very far, beyond the daily lesson, should the mother's instruction, even to an infant, extend. Children should never be brought too forward, never be crammed; but when they ask, as intelligent children who are permitted and encouraged to do so, always will ask a thousand questions from hour to hour, of the beings and things that surround them, they should not be starved. Often and often does a child of five years old ask what his accomplished and 'well-informed' mother is puzzled to answer, because (as she says) he is too young to understand it—because (in reality) she does not sufficiently understand it herself to put it into simple language and adapt it to his capacity. Curiosity of this kind is soon damped, the habit of inquiring soon ceases (particularly if the consciousness of inability throws a little pettishness into the mother's answer.) 'You may read about all these things by and bye, when you can understand them,' is a mere dead letter, instead of a promise associated with present pleasure, and stimulating to future exertion, and the weeds spring up instead of the good seed which should have been sown. Nine times out of ten, if the subject were clear to the parent, some part of it might be made clear to the child; this is always the case in natural history, in manufactures, (when a child asks, 'What is this made of?' or, 'How is it made?') and often, much oftener than is supposed, in natural philosophy. Whoever is concerned in education, should have extensive, accurate, and practical knowledge of these branches of science; women, that is, should be acquainted with natural history, with manufactures, and with natural philosophy. The routine of lessons is comparatively unimportant, and may be transferred, but it is a mistake to suppose that 'anybody can hear the child its

lessons,' or that a knowledge of reading, writing, and spelling, is all it requires. In arithmetic, for instance, which falls to the lot of so many mothers to teach, what a thorough and scientific knowledge of the principle of numbers, of mathematics in short, does it require to lay a good foundation, and give the child a rational command of the first few simple rules! Listen to the questions which are asked and answered perpetually till the mechanical routine is fixed in the memory. 'Am I to multiply or divide?' 'Which row am I to take?' *Why* they are to multiply or divide, or what relation one row may bear to another, is no part of what they acquire; they are taught to do sums, but they are not taught arithmetic; if they have resolution, when they are further advanced, to go back to the subject, and seek an explanation of these early rules, they may possibly find it, but they will never understand so well or so readily, as they might have done, step by step, when they first went over the ground. If we wish our children to be clear-headed, let their mothers be conversant with the higher branches of arithmetic and the elements of mathematics. Geography, what a wearisome business it is, for want of more information on the part of the teacher! Why should children be forced to learn by rote with infinite pains a string of names with which they connect no ideas, when those very names would be learnt with so much ease, profit, and pleasure, if they were associated with the facts which alone make them worthy of notice? A child should be taught the manners, customs, and appearance of the inhabitants, and the natural productions of every country which is shown to him on the map, instead of being compelled to repeat the countries, capital towns, rivers, mountains, &c., for his future edification, and the credit of his instructor. We have said nothing of history, but an instructor can hardly possess a more important qualification than a philosophical and extensive acquaintance with the institutions and customs of the various nations and ages which are successively presented to the child's observation. A mother should have clear and comprehensive views of government, of legislation, of the effect of natural and adventitious distinctions upon national manners, and of the national customs and feeling upon individual character. Is this to be attained by extracts, and catechisms, and the mummery which is practised at our girls' school, under pretence of imparting historical knowledge? If a woman would qualify herself, not for heaping up in her children's minds a mass of incongruous facts, but for exercising their judgment and training their moral feeling, let her enter resolutely and deeply into the study of history. Returning then to the question, 'What kind and degree of intellectual attainment is requisite or desirable in an instructress?' it is necessary, we reply, that she should acquire extensive and accurate information in natural history, manufactures, natural philosophy, and history; it is highly desirable (and indeed essential, if she means to retain this branch of education in her own hands) that she should make herself mistress of the principles of arithmetic and the elements of mathematics; and if she can add to this a knowledge of the ancient and modern languages, and an acquaintance with their best authors, so much the better. Let us now see what there is in these qualifications which is likely to interfere with the other distinctive duties of women. And first, it may be said, 'In such a course of study as you have marked out, what will become of the accomplishments, the elegant accomplishments, of music and drawing?'

'Let them rank,' we should say, 'as amusements, and not as the business of life; those who have taste and leisure do well to pursue them.' Again we are told, that 'the habits of the student interfere with those of the woman.' 'For which reason the woman is in no danger of acquiring the habits of the student:' the objection destroys itself in the making. 'How can she study mathematics,' it will be said, 'if she is to be interrupted by the daily duties of feminine life?' 'If it is inconsistent with any present duty, she need not attempt it; the improvement of her mind is to be a means, and not an end; a preparation, not a hindrance, to the active business of life. We would not entice any woman to rush out of her sphere, and shut herself up to study eight, ten, or twelve hours a day; but how few there are, of unmarried especially, how *very* few, who might not, if they made it an object, command a quiet hour or two every day; and how much would that hour, if it were but *one* perseveringly applied, do for them in the pursuits that require undivided attention! Lastly, it has been said, that 'learning is not becoming to woman; and that it makes her conceited, pedantic, and vain.' To the first clause we should venture to say, that if learning be requisite for the discharge of her most important duties, a sensible woman will forego the charm of ignorance (and the admiration of fools along with it); and to the last, that '*it is false.*' Many women have been vain of their acquirements, and many have been vain enough, Heaven knows, without those acquirements; but never—while there is cause and effect in the mental and moral world—never will the conscientious attempt to discharge a duty, to prepare for the business of life, or to improve a privilege, render the mind (whether of man or woman) vain, conceited or proud.

CHRISTIAN REGISTER.

BOSTON, MARCH 13, 1841.

IMPORTANCE OF ELEVATED VIEWS OF HUMAN NATURE.

There is scarcely any thing in infidelity on the one hand, and in false religion on the other, that we dislike more, than their tendency to give degrading views of human nature. What can be expected of a man who, in the spirit of atheism, deems himself a kin to the brute? What can be expected of a man who, in the spirit of Calvinism, believes he was born with an irresistible proneness to all manner of sin? If we wished to reduce a people to the lowest condition of vice, the first thing we should attempt would be that of making them think meanly of their capabilities, of convincing them that man is little more than a common animal, except that he has somewhat greater ingenuity and power for mischief. Among the steps of discipline by which a human being ascends in improvement towards perfection, one of the most important, in our opinion, is, that he learn duly to appreciate, to reverence his nature; and the preacher, as it seems to us, can hardly do a better service, than to quicken in the minds of those to whom he ministers the sentiment of a just self-respect, to produce in them a true sense of character, to inspire them with the consciousness of possessing, as the gift of their Creator, capacities and powers for high moral and religious attainments. Nor let it be feared that hereby the grounds of Christian humility will be removed. When we say, let a man reverence himself, our meaning is, not that he should be satisfied with his acquired character, but that he should think well of his original nature. To stand in awe of what God made us is one thing, and a very good thing; to form too high an estimate of what we have made ourselves is quite another, and a bad thing. The way to make a man feel humble is not to convince him that the nature he has in common with his race is a mean nature; but it is to show him that, whatever be this nature, he has acted unworthily of it. Persuade an individual, who is conscious of great moral deficiencies, that his original capabilities were of a high order, and you adopt the most effectual means of giving him the true feeling of humility; because you lead him to reflect on what he was created to be and might have become, in contrast with what he perceives that he is. Indeed, the more a man reverences his nature, other things being alike, so much the more humbling must be his sense of personal failings and imperfections. And we will add,—the more highly one thinks of his nature, so much the more likely will he be, other things being equal, to improve; for such a man naturally elevates the mark at which he aims from what has been done to what may be done; and if he do not reach perfection, he is sure to approach nearer to it for keeping it constantly in his view, and feeling all the while that, under God, he has the power of attaining to it.

Accordingly, we not only hold the views of human nature entertained by Liberal Christians to be true, but we deem it of great practical importance that they should be often and faithfully inculcated. In our opinion, men have heard and read so much of the entire native depravity of our race and of their utter moral impotency, that there is scarcely any thing they now need more, than to be reminded, frequently and earnestly, of their higher endowments. They should be made to know and feel that it is not safe to despise human nature; that no man can, with impunity, think meanly of his original capacities and powers; that it is every one's duty and interest to cherish a reverence for what God made him. To the young especially, we would say;- if you would avail yourselves of one of the best safe-guards against vice and one of the most powerful quickeners of virtue, think well of your nature; respect it; reverence it; stand in awe of it; turn away from those who would rob you of the conviction that you have within you, as the gift of an all wise and benevolent God, capacities and principles that ally you to the spirits on high; crave association with those who recognize and delight to speak of the native greatness and the immortal growth of the human soul; at all times and every where remember, or if you chance to forget it, seek as soon as possible to be reminded, that you are not, as theologians have said, by nature wholly corrupt and incapable of good, but, as the Scriptures affirm, 'created in the image of God; and, with full comprehension of what this language means, see to it that you act up to all which it implies.'

1. JOHN v. 7.

Messrs Editors,—In a conversation I recently had with a Trinitarian friend, he said to me, that he thought he should become an Unitarian could he be satisfied that the text, 1 John, v. 7,—'For there are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one,'—was not genuine and authentic; could it be made clear to him, that it was an interpolation, and no part of the Epistle as originally written by the Apostle. I told him that I believed that there was no doubt upon the subject in the minds of many of the most distinguished Trinitarian critics, and that I could show him the evidence upon the point in some condensed form. I thought then I could find it in such form, among my books. But my stock of theological works is small and I have looked in vain. Have I not seen it somewhere presented in a condensed form? Can you direct me where to look for it? or what will be more to my purpose, and perhaps be of service to others, can you not present it briefly in your own columns, and oblige

A COUNTRY SUBSCRIBER.

We are happy to comply with the request of our correspondent, who is correct, we think, in saying that by many of the most distinguished Trinitarian Theologians, this text is regarded as wanting in authority, as deficient in those evidences of genuineness and authenticity, which can alone make it worthy of that confidence which we repose in the great body of the Scriptures. It is regarded as an interpolation, as a passage, which some one originally wrote in the margin of his Mss. at this place, as a sort of exposition probably of his own views of the passage, and which afterward some ignorant transcriber, thinking it something that had been left out by mistake, introduced into the text. In order to understand the grounds upon which this opinion, so universal among the best Trinitarian scholars, rests, it is necessary to bear in mind that previous to the art of printing and at its commencement, the Scriptures, in common with all other intellectual productions, were contained in Mss., in books and pamphlets written and copied by the human hand. Of these Mss. of the Scriptures very few were in Greek, the language in which the New Testament was originally written, and these few had fallen into great neglect and disuse, in consequence of the prevalence, the universal dominion, which the Latin, or Western, or as it is now commonly termed, the Roman Catholic Church had attained. By the order of this Church, Latin Mss. of the Scriptures were alone used by the priests. The first printed editions of the Bible were made from these Latin Mss. and often from only one of them, without any comparison of it with another. Yet these editions, though in most cases hastily prepared, from the very circumstance of their being the earliest, became in many countries the common, the received text. As learning advanced however, scholars, both Laymen and Theologians, perceived that these printed editions of the Scriptures did not in all cases agree, and their attention was of course directed to the study of the Mss. as the only true source of a correct text. A diligent collection and comparison of these, therefore, was now commenced. It was continued and extended by scholar after scholar, with the most unwearied patience and zeal, till it is now pretty satisfactorily ascertained that every Mss. of any importance has been found; brought out from its recent lurking place in some ancient Library to the light of day, and compared with every other. The number of these Mss. amounts in all only to about 800. Of these 800 Mss. the few that are written in Greek, and near the time of the Apostles, are of course of the highest authority. Of these, four are worthy of especial regard, the Vatican, the Alexandrine, the Clermont, and the Ephrem, Mss. The first in age and in its state of preservation is the Vatican, so called from its having been found and preserved in the Library of the Vatican, or Pope's Palace at Rome, whence it was removed a few years since, by the order of him whose word then moved every thing in Europe, to the Imperial Library at Paris, where we believe it is still kept. This was written probably in the third century; at which time probably the original copies of the Apostles were in existence. It may possibly therefore have been transcribed from one of these copies. The second in importance is the Alexandrine, originally found in the famous Library at Alexandria, and presented by the Patriarch of that city to Charles the II. of England, and now preserved in the British Museum. This was written toward the end of the fourth century. The two next in authority, are the Clermont and Ephrem Mss. which, in the same manner as the Vatican, travelled from the Libraries of Spain and Italy to the Imperial Library at Paris, where they are now preserved. The date of these Mss. is not determined by any direct and absolute proof, but from the form and size of the letters, it is judged, that they must have been written as early as the seventh century. Now here arises the first difficulty in the way of the authenticity of this 7th verse of the 5th chapter of the first Epistle of John. It is not found in either of these four Greek Mss. which are earliest in their date, most entire in their state of preservation and of course highest in their authority. This fact is looked upon by some critics, as sufficient almost in itself to decide the question. But there are several considerations, the collected weight of which has produced here among the theological scholars of Christendom a greater unity of opinion, than can be found in the whole range of Scriptural criticism. These I will briefly mention, 1st, In addition to its absence from the Mss. already mentioned as of such importance, this verse is not found in any Greek Mss. whose date is prior to the fifteenth century. 2d, It is *not* found in any *Latin* Mss. save in those written after the commencement of the ninth century. 3d, It is not found in any of those ancient versions, which were made near the time of the Apostles, for the use of the Christians of, what were then termed, barbarous nations, such as the Coptic, the Syriac, the Ethiopic version. 4th, It is not quoted by any of the Greek Ecclesiastical writers, though it bears directly upon a doctrine which was early a matter of controversy among them, and in relation to which they have quoted the words which precede and follow it. This is a very important circumstance, and the conclusion from it seems almost irresistible that it was then no part of the sacred text. Had it been, these writers would unquestionably have made use of words so strong in their favor. 5th, It is not quoted either by any of the Latin Ecclesiastical writers of the first four centuries, though they also had controversies respecting a doctrine, in support of which these words would have been the first appealed to, had they then been in this Epistle. 6th, It is not found in some of the most valuable editions of the Bible published by the Reformers, who were no mean scholars; the edition of Zwinglius, and the two by the learned Erasmus have it not. The German version made by the great Reformer, Luther—this version as made by Luther has it not, though it was subsequently inserted. The early English editions, those published in the reigns of Henry the VIII. Edward VI. and Elizabeth have it in them, but printed in smaller type than the text, and included in brackets, intimating that it was not of equal authority. arch-bishop Newcome, Bishop Lincoln, two of the most distinguished prelates and scholars the English Church has produced, expressed the opinion that it ought not to be read in the service. 7th, The earliest notice to be found of these words is in the writings of an obscure Latin Monk, of the fifth century, named Tapsensis, who though he might not have been wicked enough to forge them, might have been and probably was ignorant enough to mistake a marginal note for part of the text.

These are the considerations, which taken together from a mass of evidence that has been sufficient to bring the most learned Christian scholars, to unite in the opinion, that the verse in question was not a genuine and original part of the Epistle. Indeed the evidence must be clear and satisfactory, one would think, to any candid mind. And of the few, who have not found it so, but were still disposed to regard the verse as genuine and authentic, many, if not most of them, interpret it, not as bearing upon the great question which has agitated the Christian world respecting the nature of the Godhead, but as having simply the same import and meaning, as the next verse, viz., the consent, or agreement of these three heavenly witnesses, in their testimony or record concerning Jesus Christ. This was the meaning Calvin attached to them.

We have but one remark more to make, which is, that the fact, that this verse and one or two others, are pretty clearly shown to be of doubtful authority or unquestionable interpolation, should not in the least shake, should rather confirm our belief in the general genuineness and authenticity of the Christian Scriptures. The actual number of various readings in the Mss. is not so great as under the circumstances we should expect it to be. The great mass of these, do not affect the sense in the slightest degree. And, the few cases, in which it is evident that through neglect, mistake, or intention, there has been an interpolation of some importance, instead of making us doubt, should only excite our gratitude to God, that we have such ample means of correcting these mistakes and obtaining so correct a text of the oracles of divine truth.

CORRESPONDENCE.

[From one of our Missionaries in the State of New York.]

Feb. 28, 1841.

Dear Sir,—I left our friends in M——, after preaching there four Sabbaths and holding services during the week while I remained, in good hope. They will probably organize a liberal society in the spring and maintain preaching such portion of the time as they are able. From M—— I went to S—— and supplied Mr S——'s desk while he went to U—— to preach, and lecture. I succeeded him at U——. Our congregations there were fairly attended. Mr S—— has undoubtedly written you concerning the prospect there. He thinks it better than that at S—— two years ago. He is perhaps the best judge. My impression is that a decidedly strong and popular man would collect a good society in the course of six months, but it would be necessary to support him during that time principally by foreign aid. After leaving U——, I went to O——. Finding that our principal friend there was absent, I remained only one day, and then went to V——. Here I saw a number of our friends, and remained and preached twice in the Baptist church and twice in the Masonic Hall. This is the only Unitarian preaching they have had except two sermons from Mr T—— when on his western journey two or three years ago. There are several families there from New England who came from our churches. They are very desirous of having a society. Our friends have taken measures to form an Incorporated Society, but think it not desirable to have a preacher on the ground at present. They proposed to another society to join together and form one parish and settle a Unitarian preacher. If they do this they will constitute the largest, strongest and most influential society in town. Indeed, I think it will be one of the best societies, out of the city, in the state. There was at first some hesitation among members of the other society to join this plan. Unitarian preaching would be new to them. The majority had never listened to a preacher of our denomination, while one or two influential men who had heard our preaching assured them if the experiment was tried one year they would doubtless be satisfied. In this state of things I endeavored to explain the first principles of our faith. My first discourse was on the importance of a greater degree of union among liberal Christians and the means of effecting it. Other subjects were—the importance of the Unitarian Controversy—Liberty of individual Conscience—Scripture view of Christ—What is Christ to us? These discourses I was assured answered their purpose. They were listened to on each occasion, by about three hundred persons, except the first which was a very unfavorable evening—cold, dark and stormy, when about one hundred, chiefly men were present. On the other occasion about one third of the audience were ladies. I left on Monday evening, 15th inst. During the day I saw many of our friends. They assured me that any apprehensions of dissatisfaction which had existed on the part of the members of the other society were removed. They freely expressed their satisfaction with our doctrines and a readiness to join with us. After consultation on the expediency of procuring a preacher immediately it was thought best not to do so until the engagement of the gentleman now supplying expires. This will terminate in the spring. In the mean time our friends have subscribed twelve hundred dollars, with which they have purchased a good lot for a Church, near the centre of the village; they have bought also a Church formerly owned by the ———, which they will remove and re-model in the spring. It is a convenient and will be a pretty church. This will be completed by mid-summer. In the spring our friends will endeavor to procure the services of one or two settled and experienced clergymen to commence anew; when the church is finished they will be ready to settle; and will then start with vigor. I have written only concerning our friends at V——. At O—— there are many liberal people, and they wish to do something. I am satisfied from this two months' mission that great good may be done by us in the state of New York. The liberal men there form the majority. If they could be brought to unite their influence and support in aid of Christian institutions the deathblow would be given to bigotry and intolerance in that state. And among all the sects now existing they can unite cordially and generally with us only.

Yours respectfully, H. E.

Lowell, March 2, 1841.

Messrs. Editors,—The favorable notice which you gave in your last paper of the plan of Temperance Sermons adopted in this city has induced me to give you a further account of it, which you are at liberty, if you please, to lay before your readers. Perhaps the course pursued here, with evident interest and profit, may be advantageously followed in other places.

An invitation having been given to the several ministers of this city, from the Lowell Temperance Society, to preach each a Sermon on Temperance, a meeting of all the clergymen was called, about a month ago, in the Vestry of the Episcopal Church. The Rev. Mr Edson was appointed moderator of the meeting, which was then opened by prayer. After some discussion it was unanimously voted that we preach a course of Temperance Sermons in the City Hall on Sunday evenings, taking up in succession a list of eighteen topics submitted to the meeting, and each one preaching upon the topic which would fall to him in the order of his settlement as a minister in this city. The following is the list of subjects adopted, to each of which is added the name of the clergyman who is to preach upon it. 1. History of the Temperance Reform, Rev. Mr Edson of the First Episcopal Church. 2. Effects of Intemperance on Health, Rev. Mr Blanchard of the First Orthodox Church. 3. Effects of Intemperance on the morals of the community, Rev. Mr Thayer of the First Universalist Church. 4. Effects of Intemperance on the character and Soul, Rev. Mr Thurston of the Second Freewill Baptist Church. 5. Effects of Intemperance on Crime, Prisons, Jails, &c., Rev. Mr Porter of the Second Baptist Church. 6. Bible argument for Temperance, Rev. Mr Cole of the First Christian Church. 7. Causes of Intemperance, Rev. Mr Miles of the Unitarian Church. 8. Distilleries and the Distiller, Rev. Mr Burnap of the Second Orthodox Church. 9. Vending and the Vender of Intoxicating drinks, Rev. Mr Bullard of the First Baptist Church. 10. Temperance in Ireland and the United States among the Catholics, Rev. Mr McDermott of the Catholic Church. 11. Present wants of the Temperance Reform, Rev. Mr Horton of the Second Methodist Church. 12. Importance and duty of Individual action in the Temperance Cause, Rev. Mr Thomas of the Second Universalist Church. 13. Influence of Intemperance on the Church, Rev. Mr Hanks of the Third Orthodox Church. 14. Effects of Intemperance on Woman, Rev. Mr McKay of the Second Episcopal Church. 15. Effects of Intemperance on National Wealth, Rev. Mr Naylor of the Third Baptist Church. 16. Duty of the Church in relation to Temperance, Rev. Mr Woodman of the First Freewill Baptist Church. 17. Prohibitory Laws, Rev. Mr Lee of the First Methodist Church. 18. Hindrance of Intemperance to the spread of the Gospel, Rev. Mr Shaw of the Second Christian Church.

After having thus fixed upon the subjects and the order in which they should be taken up, the writer of this notice, and the Rev. Mr Porter of the Second Baptist church, were appointed a Committee to make all necessary arrangements for the delivery of the Sermons. Due notices were accordingly given both in the papers and the Churches of the city, and the first two Sermons in the course have been preached. They have been prepared with care and ability, and have left deep and salutary impressions. They have been listened to by an audience of 1200 persons, mostly men, and hundreds have ineffectually endeavored to obtain admission to the Hall. It is in contemplation to have the course repeated. We hope much from the moral influence of this entire unanimity of feeling and concert of action, among all the ministers of this city. You alluded, Messrs. Editors, to the gratifying spectacle of a harmony like this. Let me add that meetings of *all the ministers of this city*, for free discussion and mutual conference on subjects connected with the general interests of religion and morality, are not uncommon. In these days of separation and strife so rare an example as this deserves to be known. Let me name another fact. A few weeks ago a worthy parishioner of mine invited all the clergymen of the city with their wives, to pass an evening and take a supper at his house. The invitations were accepted, and most of our ministers were present, and a very social and agreeable evening we passed.

On casting my eye over the above list of the names of the ministers of this city, I perceive that, although I have been in Lowell but four years and a half, eleven out of our eighteen ministers have been settled since my Installation. The fact is a striking proof of the rapid growth of this city. Six new Societies have been formed within that time, and five ministers have been ordained over previously organized churches.

With great regard your friend and brother.

HENRY A. MILES.

N. B. Yesterday the question was submitted to the Voters of Lowell whether our Mayor and Aldermen ought to license the selling of intoxicating drinks in this city. A larger vote was thrown than was cast for any municipal officers but one. I am happy to say the Vote stood more than two to one in the negative.

TEMPERANCE MEETING IN PORTLAND, ME.

The Christian Mirror, of last week, contains an interesting account of the manner in which the 'Simultaneous Temperance Meeting' was conducted in Portland. From a report read on the occasion, we copy the statements which follow, respecting one class of the evils resulting from the use of alcoholic drinks in that city.

I have not the data, to enable me to give accurately, the statistics of Intemperance in the city, but submit to the Society, such as I have been able to collect.

I begin with the Alms House, into which there have been admitted, from April 1, 1838 to Feb'y. 22, 1841, 465 persons, of whom 427 became chargeable, directly or indirectly in consequence of intemperance—20 of them were doubtful, and it is thought that the remaining 18 were not brought upon the city for support through the influence of spirit.

It is believed however that the 20 set down as doubtful, might with safety be set down to the account of intemperance, but as it was not positively known to be so, they are not charged to that account.

There were admitted in the House of Correction from April 1, 1838 to Feb'y. 22, 1841, 54 persons, all of whom came there directly through the influence of ardent spirits.

The number assisted by the city, exclusive of those mentioned above, from April 1, 1838 to Feb'y. 22, 1841 was 956, of this number 901 became chargeable directly, or indirectly in consequence of the use of ardent spirits—18 of them are set down as doubtful, & the remaining 37 it is thought should not be chargeable to intemperance.

The whole number is	1475
Chargeable to intemperance	1382
Doubtful	38
Other causes than intemperance	55

The gentleman from whom I derive these facts, and who has had an experience of 13 years as an Overseer of the poor, says, 'I am satisfied, that more than nine tenths of all who become chargeable as paupers—become so in consequence of intemperance either directly or indirectly.' Of the whole number set down above as having been chargeable to the city, during the period mentioned—to wit: 1475—only 93 are included in the class of doubtful cases and in the class of those who are not chargeable to intemperance, which is a number less than one in 15, instead of one in 10.

The whole number committed to the Jail for this county from Jan. 1, '40 to Jan. 1, '41, is 87, and of these 62 are known to have been sent there for offences arising from the use of ardent spirits. The remaining 25 were principally boys, who it is presumed were not intemperate, although it is highly probable that the parents of most of them, are addicted to habits of intemperance, or their children would not have been so much neglected, as the fact of their having been committed to a common jail, shows that they must have been.

Among the speakers at this meeting was Rev. Dr Nichols, the substance of whose remarks the Mirror gives as follows:

'Rev. Dr Nichols rose immediately after the reading of the Report, and spoke from the spontaneous impulse of his own feelings, which had evidently been strongly roused by the details to which he had listened. He inquired, Is this report true? Paused, and repeated the question with emphasis,—adding, I doubt it not. He then presented afresh the condition of that most wretched family described in the report; and asked, if we were willing such things should continue to be true in such a city as this? Why is there not one common and universal impulse moving every heart to do them away? Alas! we have become familiar with these consequences of the use of intoxicating drinks. The very magnitude of the evil has produced this indifference; and he feared that despair of a reformation had had the effect to prevent or palsy exertions. Recently, he thanked God, an awakened sensibility had been apparent; and to good purpose, as the efforts of the last year rendered evident. What more can be done?—a momentous question for every one to ponder.—None enforced itself on our notice by stronger motives. God will call us to an account for the course we take, or neglect to take in reference to this dreadful calamity and crime. The solemnity of the subject absorbs every other consideration connected with it. Still, the fact, that human beings should so degrade themselves, should waste away the body and degrade the mind, and sink themselves into perfect nuisances—that they should diffuse so much misery among their connections, for a momentary gratification, were all influential motives to exert ourselves to remedy the evil. There is an encouraging motive in our present circumstances, in the fact that we have so many helpers throughout the world, at this very moment engaged in the same thing, and cheering each other forward. Another was found in the very earnest and successful efforts of the Catholic Church. This was a new era in the Temperance reformation, and opened a new prospect of success. A gentleman, an inhabitant of a seaport, at which many Irish immigrants land on their arrival upon our shores, told him last evening of the obvious and marked difference between the immigrants of former years, and those who arrived with father Mathew's pledge in their bosoms.—A company of the latter had recently landed. The gentleman made some conversation with one whose appearance and physiognomy pleased him. He asked, are you a friend of temperance? 'God bless you, Sir, that I am, and have the truth of it here'—pulling his pledge from his bosom. These Irish will now save their earnings for feeding and clothing their families, will escape riots, and be preferred to our own laborers, unless ours also are reformed.

Dr N. stated another interesting fact. There is an association in this city, numbering more than 500 of substantial men; and among the whole number were only two individuals, as a member had recently told Dr. N. respecting whom any fears were entertained, in regard to intemperate habits. The inquiry was made of his informer, how it was done—how so large a number were preserved, among temptations so numerous and powerful. The reply was:—When we see any indications of a tendency to indulgence in any member, we don't wait for the evil to mature, but go directly to him, and expostulate, and generally with success. This the Dr contended could be done by other classes of men; the doctor, the lawyer, the preacher, the church member, each should thus care for those of his own profession, and so of every form of human society, and similar results might be reported of all.

The fact, that the abstinent and the reformed enjoy better health, than those who partake of strong drink, might be advantageously used for advancing the good work. The Dr enlarged on the healthful tendencies of cold water, as the proper beverage for man, and showed by allusion to the lower animals, that nature abhorred such mixtures as man had invented.

It was also an encouraging circumstance, that the eye of a larger number, than ever before, was now directed to the evil and its perpetrators. Men cannot sin, and escape observation as they once could.'

REQUEST.

We are confident that the Editor of the Union Herald, whose motto is 'Truth as to fact,' and who inserted in his paper of February 25, a statement respecting two Professors of Harvard University, which is false, will be ready to do

the justice of copying into his paper, the short article upon that subject which appeared in our columns last week.

RECENT PUELICATIONS.

Who is my neighbor? A sermon preached before the Society for the relief of aged females, at Newburyport, Mass. on Sunday evening Dec. 13th, 1840. By Andrew P. Peabody, Pastor of the South Church, Portsmouth, N.H. Newburyport, Morss & Brewster. 1841.

This is a good Sermon on a familiar topic. In this age of benevolent enterprise and effort, such a demand has been made upon the pulpit for discourses, that the great topic of Charity has been well nigh exhausted. It has been presented and illustrated in every form, in which it can be considered. It is next to impossible to say any thing new or original upon so threadbare a subject. There is nothing new in Mr Peabody's Sermon. He discusses some points however with the direct clearness and force which are observable in most of his writings. The sermon was highly appropriate to its occasion, and will be read with interest and profit by all into whose hands it may fall. We offer our readers the following extracts.

'But among those, who admit the obligation and feel the impulse to benevolent effort, the question is constantly, and often anxiously asked, 'How much ought we to give or do? What proportion of our property or income ought we to devote to charitable uses?' The command of Jesus, 'Sell whatsoever thou hast, and give to the poor,' has indeed ceased to be literally binding upon his followers; but in its spirit it still is, and ever will be obligatory. Our all is God's, and whatever we have we are bound to regard as lent us for different departments of his service. We have no right to divide our income or property into separate portions, and to say, '*This* shall be the Lord's, and *that* my own.' He asks no partial offering, but an entire consecration of his gifts. He may indeed permit us to employ a portion of our substance for our own personal gratification, as he suffered the priest of old to feed upon the sacrifices. But, as they also offered whole burnt-offerings, whereof they ate nothing, so should we maintain the spirit, which could gird itself for an entire sacrifice of earthly good, did the service of God demand it of us, as it did of the first Christians.

Indeed, the great reason why our course of duty in this respect diverges so widely from that of the primitive disciples, is, that we can do more good by the liberal and moderate use, than by the entire sacrifice of what God has given us. It is doubtless conducive to the general welfare, that those of us, who are in prosperous circumstances, should enjoy to a certain extent the elegancies and luxuries of life. He, who surrounds himself with objects of taste, who patronizes liberally the fine arts and the useful arts, who purchases, as his means permit, the choicest and richest products of the loom, the chisel, the pencil and the lathe, is actually a benefactor of the community and of his race. Were all men contented with the mere necessaries of subsistence, clothing and shelter, three-fourths of the disposable industry of the human family would be thrown out of employment, there would be no space for the cultivation of mechanical skill or genius, and many of our noblest faculties and purest tastes would remain undeveloped. It is the desire for superfluities, for articles of ornament and luxury, that propels the wheels of industry, that prompts invention, that spreads the sails of commerce, that stimulates taste and genius, in fine, that breathes life, compactness and energy into the social system, which would otherwise be inert, disjointed and dead. But we cannot enjoy with a good conscience the advantages conferred upon us by superior wealth unless we first remember the poor. We have no right to our own happy firesides and affluent homes, unless we have revived the expiring embers on penury's hearth, and replenished the widow's wasting oil-cruise.

One of the greatest obstacles, that present themselves to him, who urges the claims of the poor, is the too prevalent idea, that poverty is for the most part unnecessary, that it generally results from improvidence or vice. 'There is no need of any one's being poor in this country,' is a maxim often on the lips, especially of those, who have themselves risen from poverty to affluence. The best answer to such persons would be an introduction to the abodes and families of the intelligent and virtuous poor. I have often witnessed in the lowliest dwellings virtues, that would have adorned the loftiest stations. I have seen parental self-forgetfulness and self-sacrifice, filial piety, brotherly and sisterly affection, uncompromising integrity, cheerful contentment, religious joy, like night-blooming roses, clustering thick in the shade of friendless want. I have found in the meanest habitations those, of whom the world is not worthy. As man digs the diamond from sordid earth, so does God make up his jewels from the dust and rubbish of unhonored penury; and many of his brightest gems are overlooked by the general eye, only because they are not set in gold.

But, even were there much less of innocent and involuntary poverty than there is, and were general alms giving to be discouraged as cherishing needless pauperism, no objection can be urged to assisting that large class in every community, whom Providence has visibly deprived both of means of subsistence and strength for labor,—the sick, decrepit and aged poor, whose infirmities have originated in no fault of their own, but strictly and solely in the divine appointment. These it is a privilege to relieve; and they often become benefactors in their turn by the eloquence of their holy counsel, or by the quiet pleading of a submissive faith and an unearthly joy. There are many of this class, who in early and middle life filled their lowly stations with exemplary fidelity, were diligent and economical, and did all in their power to train their children for virtue and usefulness; and such persons have peculiar claims upon the community for not having made their dwellings the nurseries of pauperism and crime.

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True Charity a Check to Pauperism. A Discourse delivered before the Howard Benevolent Society at the Old South Church, Jan. 24, 1841. By Rev. William Hague, Pastor of the Church in Federal Street. Boston: Gould, Kendall and Lincoln. 1841.

We hope this beautifully printed discourse will have a wide circulation, both because it well treats an important subject, and because the profits of the sale will increase the funds of the excellent Society before whom it was delivered. We subjoin several brief extracts relating to topics which, however trite, it is alike the duty and interest of our community often to consider:

HOW CHRISTIANITY WOULD HAVE US TREAT POVERTY

In Christianity there is no *ultraism*. That is, there is in it no tendency to fix the attention on one thing, to the neglect of the relations which it bears to other things. It has no such impress of human imperfection. Its mercy has a definite relation to justice; its benefactions are suited to condition and character. In seeking to relieve poverty, it does not overlook the cause and cure of poverty. It does not forget that industry is a virtue, that idleness is a shame and sin; that to give alms to a beggar who is able to help himself, is to award a premium to sloth, to nourish vice, and so to increase the evil which we profess to remedy. Thus it enforces the arrangement of the Author of Nature, who has made exertion essential to comfort.

CURSE OF INDISCRIMINATE ALMSGIVING.

If the history of the world, prove any thing, it is, that indiscriminate almsgiving inflicts a heavy curse; that to permit those who can and ought to take care of themselves, to depend on alms at all, is to aggravate calamity. It is to unnerve the inner man, to foster habits adverse to the earthly, spiritual, and eternal good of the poor, and to bring a mighty mass of 'dead weight' upon an active community. Instances have been known in this country and in others, of men, just able to sustain themselves by their labor, under an extraordinary pressure, being invited to partake of some surplus provision for the poor. At first, they have declined, but have at last consented; and from that hour to the day of their death, their names were never off the poor list. Who, that thinks how widely spread and deeply rooted is pauperism in other lands, is not appalled at the thought of its growing with our growth and strengthening with our strength,—of its increasing its multitudes here, where each class of society is so intimately united to every other, bound together in one social compact, and one civil destiny?

INTEMPERANCE A CAUSE OF PAUPERISM.

Three fourths of the pauperism in this land arises from intemperance, and the evil defies relief, until the cause be removed. It is in vain for us to deplore the evil of pauperism, and worse than in vain to give money to mitigate it, unless we do what we can to dry up the springs of intemperance. In order to do this, it becomes us to summon every element of lawful power at our command. And truly, while mingling our griefs with those of many thousand helpless mourners, whose abodes this vice has made desolate, and while contributing from our purses to their relief, it is a hard thing to be told that legislation can do nothing for us. Is it not hard, that while you are taxed for the support of the poor slaves of intemperance at South Boston, I should be constrained to ask you tonight to come to our aid in saving from pinching cold and from starvation those more than widowed wives, those more than orphan children who are thus wantonly deprived of their natural protectors? Yet this is a part of my mission here, and the philosophy of a free government which prevails around us, tells you in effect, that no law can provide an antidote for such an evil, because, however largely it may swell its catalogue of woes, the *right* of individuals to inflict them can not be questioned, or at least not invaded. Nevertheless, take courage! The recent reform in Ireland, achieved without the aid of legislation, is full of incitements to us to move on unwearedly in this great work. Marvellous as is the change wrought there, I doubt not that it will be lasting; for when the poor man comes to find on Saturday night, that he has more abundant comforts than he was wont in his cabin, a cheerful fire on his hearth, a happy family, and money to spare in his pocket, his eyes will be opened to the charms, and his heart enraptured by the blessings of temperance.

THE GREAT THING TO BE DONE.

Rousseau, talking in the spirit of a chimerical philosophy, thought that an equal division of property in a community would make all honest and peaceable, as it would remove all temptation to envy, theft, or violence. As well might he have said, that an equal distribution of books would make all men literary, or that an equal distribution of cold water would make all men temperate. No: evils which take their rise from the darkness of the mind, or the disorder of the moral feelings, cannot be removed by such specifics, or any change in the outward condition. The great thing to be done, is, to inculcate right principles, to call forth right affections, and to form right habits, which are the 'elements of character, and the masters of action.'

SOCIETY FOR THE PREVENTION OF PAUPERISM.

To this subject, the attention of those who are most deeply interested in the Howard Benevolent Society has been steadfastly directed. On this account, they have cheerfully co-operated with the 'Society for the Prevention of Pauperism,' which was formed in this city more than five years ago. That Society, acting on the principle that prevention is better than a remedy, have aimed at crushing the very germs of pauperism. To do this, its first measure has been, to procure employment for the suffering poor, who were able and willing to work. During the past year, seventeen hundred and six persons have been provided with suitable places, through its agency. What a large proportion of these have probably been saved to themselves and to society! Its next object is, to prevent the necessity of street begging. To accomplish this, it provides, by its arrangements, for dispensing aid to those only who will not abuse it. It sustains an agent, who is constantly devoted to its service, and who may be found at his office every day, from nine to one o'clock, and who spends his afternoons in visiting those who need his personal attention; ascertaining thus their character and condition, and the extent to which aid is desirable. Lest any should feel constrained, from the claims of humanity, to give at hazard to strangers at their doors, the Society furnishes tickets, at six cents each, with which it invites the benevolent to provide themselves; and then, instead of giving money to an unknown applicant, to present him with one or more of these tickets, and direct him to the office, where his wants will be investigated, and proper relief afforded. If this plan should be universally adopted, it will form an effective check to a portentous and growing evil.

At the office of this central agency of which I speak, delegates from this and other benevolent associations of the city meet monthly, and review their doings, in order that the visitors of the poor may have fully before them the condition of all who have been the subjects of charity. In this way, they are enabled very soon to detect any impostor. From such a position, they may command a full view of the whole rugged landscape of pauperism, and concert the best measures to make its 'crooked paths straight, its rough places plain,' and to throw over it a softened aspect of productive industry, peace, and happiness.

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The Rhode Island Book. Selections in Prose and Verse, from the writings of Rhode Island Citizens. By Anne C. Lynch. Providence: H. Fuller. Boston: Weeks, Jordan & Co. 1840.

The object of this volume, we learn from the Preface, was to preserve in a permanent form some of the floating literature of Rhode Island, and judging from this specimen, it has literature worthy of preservation. We think more highly of the prose essays and extracts in this volume, than of the poetry. Many of the poetical pieces are not without high merit.

We extract the following, by Albert G. Greene.

TO THE WEATHERCOCK ON OUR STEEPLE.

The dawn has broke, the morn is up,
Another day begun;
And there thy poised and gilded spear
Is flashing in the sun.
Upon that steep and lofty tower
Where thou thy watch hast kept,
A true and faithful sentinel,
While all around thee slept.

For years, upon thee, there, has poured
The summer's noon-day heat,
And through the long, dark, starless night,
The winter storms have beat;
But yet thy duty has been done,
By day and night the same,
Still thou hast met and faced the storm,
Whichever way it came.

No chilling blast in wrath has swept
Along the distant heaven,
But thou hast watched its onward course
And instant warning given;
And when mid-summer's sultry beams
Oppress all living things,
Thou dost foretell each breeze that comes
With health upon its wings.

How oft I 've seen, at early dawn,
Or twilight's quiet hour,
The swallows, in their joyous glee
Come darting round thy tower,
As if, with thee, to hail the sun
And catch his earliest light,
And offer ye the morn's salute,
Or bid ye both,—good night.

And when, around thee or above,
No breath of air has stirred,
Thou seem'st to watch the circling flight
Of each free, happy bird,
Till after twittering round thy head
In many a mazy track,
The whole delighted company
Have settled on thy back.

Then, if perchance amidst their mirth,
A gentle breeze has sprung,
And prompt to mark its first approach,
Thy eager form hath swung,
I 've thought I almost heard thee say,
As far aloft they flew,—
'Now all away!—here ends our play,
For I have work to do!'

Men slander thee, my honest friend,
And call thee in their pride,
An emblem of their fickleness,
Thou ever faithful guide.
Each weak, unstable human mind
A 'weathercock' they call;
And thus, unthinkingly, mankind
Abuse thee, one and all.

They have no right to make thy name
A by-word for their deeds:—
They change their friends, their principles,
Their fashions, and their creeds;
Whilst thou hast ne'er, like them, been known
Thus causelessly to range;
But when thou *changest sides*, canst give
Good reason for the change.

Thou, like some lofty soul, whose course
The thoughtless oft condemn,
Art touched by many airs from heaven
Which never breathe on them,—
And moved by many impulses
Which they do never know,
Who, 'round their earth-bound circles, plod
The dusty paths below.

Through one more dark and cheerless night
Thou well hast kept thy trust,
And now in glory o'er thy head
The morning light has burst.
And unto earth's true watcher, thus,
When his dark hours have passed,
Will come 'the day-spring from on high,'
To cheer his path at last.

Bright symbol of *fidelity*,
Still may I think of thee:
And may the lesson thou dost teach
Be never lost on me;—
But still, in sunshine or in storm,
Whatever task is mine,
May I be faithful to *my* trust
As thou hast been to *thine*.

ORDINATION.

Mr David Fosdick Jr., was ordained over the First Parish in Sterling, on Wednesday, 3d inst. The services were as follows:—Introductory Prayer and Selections from Scripture, by Rev. S. K. Lothrop; Sermon, by Rev. G. W. Wells, Ordaining Prayer, by Rev. Mr Osgood, late Pastor of the Society; Charge, by Rev. Mr Hill; Right Hand of Fellowship, by Rev. Mr Stebbins; Address to the People, by Rev. Mr Allen. Mr Wells' text was from 2 Cor. v. 27, 'Therefore if any man be in Christ, he is a new creature,' and his discourse was a very able and satisfactory exposition of the idea that text suggests. The services were all appropriate and impressive. The occasion was one of deep interest. Great harmony and unanimity prevail in the Society, and we trust that our brother Fosdick may have a long and highly fruitful ministry.

For the Register and Observer.

If the editor of the Christian Register has inferred from the article entitled 'The Consecrated Child' that the writer wished to intimate a disbelief in baptism for adults he has misapprehended my views. It was because I feel most deeply the command and importance of that rite for adults that 'The Consecrated Child' was written, and where *I* expressed 'he took upon himself the baptismal vows,'—I meant the outward rite of baptism, and that it is binding upon the individual and when administered to infants at the request of parents the person is deprived by the rules of the Church, of fulfilling the command 'believe and be baptized.' If intended as a sign of the new birth, the administration of it to infants is nugatory to the adult, for if to be born again mean that we live in the spiritual instead of the senses it cannot express that for the infants, and furthermore, an obligation binding upon ourselves cannot be assumed by another for us, and if administered to the infant it does not supersede the obligation to the adult. Although I view the rite of baptism as an outward expression of the sentiments and feelings of the person upon whom it is administered, I would not weaken any feeling that binds one to duty or take away even an outward form if any feel the need of it to remind them of their dependance upon our Heavenly Father and the duty of consecrating all our gifts to Him and above all the gifts of an immortal spirit.

W.

OBITUARY.

WILLIAM J. LORING, ESQ.

Died, in this city, on the 2d inst. William J. Loring, Esq., 45 years.

Mr. Loring was a graduate at Harvard College, of the Class of 1813, and was educated a merchant. His life was retired but active. Although not engaged in public affairs, he felt much interest in mercantile questions, and at times he took part in the discussions of the public press upon such subjects. He was a man of a strong mind, which was cultivated by liberal study. His distinguishing traits were an unyielding integrity, an ardent love of truth, and a sincerity which would never permit him to profess to entertain a feeling or an opinion inconsistent with truth. The attachment which he inspired is an illustration of the fact, sometimes controverted, that a man of perfect truth in language and conduct, will win the affections, as well as command the respect of his associates. He was benevolent, generous, and a warm and disinterested friend. He sought for himself a tranparency of character which should know no disguise; he deemed the natural development of the faculties of the mind and of the feelings, the true source of excellence and happiness. And while he enjoyed the present, he was ever mindful of the future life. He felt the constant presence of an infinite spirit, and a reliance upon the wisdom and beneficence of the author of all good. His trust was a living trust, his belief an active belief. His hand was never shut to the claims of charity, and though his step through life was noiseless, it has left traces which will never be effaced.

He was a friend and active member of various societies designed for the improvement of the condition of the unfortunate, and for the advancement of knowledge. With a sound and enlightened judgment, he was an advocate of popular instruction, from the conviction that the institutions and happiness of his country were to be sustained by the thorough education of the whole people.

He was a truly independent man; with no intolerance for the opinion of others, he maintained his own rights of judgment. His character was full of simplicity, and without pretension. He was in the prime of life, and has been called to the haven of rest; not the rest of indolence, but the field of exercise for the highest and noblest attributes of man. We shall not look upon his countenance here, but his memory is with us, his example is before us, and his affections cannot forget those whom he so fondly loved.—*Adv.*

MRS. SUSAN DORR.

Died in this city on Thursday evening Feb. 25th, Mrs Susan Dorr, aged 61, wife of Hon. Saml. Dorr.

For a long course of years Mrs Dorr has been a professed follower of Christ, and has in her life and conversation adorned her profession. Her faith, as was to have been expected, sustained her in the dying hour. She departed peacefully in the calm stillness of the evening hour, surrounded by her family and a few christian friends.

'She was a lady, affable and polite; a friend, kind and sincere; a Christian, beneficent, humble, and prayerful. Her religion did not induce her to think highly of herself, and bid others to stand off, as comparatively unholy, nor to seclude herself from the world; but it taught her to use the world as not abusing it. She was suddenly called, but she was ready, and expressed herself willing to obey the call.

'In her native city her remains now rest near the ashes of her deceased pastors, Eckley, Huntington, and Wisner; and when, at last, the trump shall awake the dead in Christ, this pupil and these teachers will, doubtless compose a part of that company which shall "meet the Lord in the air." The season for interment was appropriate; it was Saturday evening; the Sabbath drew on; grived spirits needed the sacred season for refreshing meditation; "And it was Winter;" the seared leaves, and the withered flowers were strewed around, fit emblems of the object before us; but there is a land

"Where everlasting Spring abides,
And never withering flowers;"

to that happy land, we trust the loved one has gone; to the bosom of her Savior and her God. And now,

"The storm that wrecks the wintry sky,
No more disturbs her sweet repose,
Than Summer evening's lastest sigh,
That shuts the rose."'

INTELLIGENCE.

Prisons.—The New Jail in Portsmouth has recently at the request of a large number of humane and enlightened citizens, been visited by the Grand Jury of the county, and presented to the court of common Pleas as a nuisance. After a description of its narrow, dark, damp and gloomy cells, the presentment closes thus:—

And the Jurors aforesaid upon their view aforesaid, do say, that the place aforesaid as a place of confinement for human beings, however depraved, is a reproach and disgrace to the people of this County, and a violation of the principles of humanity, and a common nuisance, which should not be tolerated or suffered to exist among a civilzed community, it being inconsistent with the spirit of our liberal institutions.

Death of Mr Menefee.—The Hon. Richard H. Menefee, a young man, and a member of the last Congress from the State of Kentucky, died at Lexington on the 20th of February.

The New-York Commercial Advertiser says, 'Of all the young men who have entered on political life in Congress, during the last ten years, he was the most eminently distinguished for genius, judgment and eloquence. He will be lamented in his own State, and in the national councils, as one of the brightest ornaments of the country.'

Life Boats.—The attention of the Legislature of this State has been recently called to the subject of procuring more Life Boats, to be stationed on our coast. We copy from the Gloucester Telegraph, a valuable certificate to their utility:

Annisquam, March 5, 1841.

MR TILDEN,—Dear Sir,—Yesterday afternoon the sloop Randolph, Pierce, of Boston, loaded with stone, went ashore, outside of Squam light-house, and has now gone to pieces. She struck and stopped some distance from the shore, the tide being down, when she immediately filled with water,—the sea breaking completely over her. The crew were taken off the wreck by the Life Boat now stationed there.

The Life Boat operated to a charm, much to the satisfaction of the managers and those on shore who witnessed the scene. It is firmly believed that, had the same boat been here, when the sch. ——, Capt. Murdock, was wrecked and sunk on Squam Bar, last season, the lives of the four unfortunate crew of said schooner, who were drowned, might have been saved.

Yours respectfully, SAMUEL LANE.

MYRON HOLLEY.—A late number of the Rochester N. Y. Daily Democrat contains the sad news of the death of Myron Holley Esq. of that city. We copy the following notice.

This eminent citizen, accomplished scholar and noble man expired yesterday morning, at his residence on Johnson street, in this city, at the age of sixty-two, carrying with him to the grave the love and regrets of all who knew him. The puplic services of Mr Holley are engraved upon the State in lines as enduring as Lake Erie and the Hudson, while his private virtues and benevolence will live in the hearts of his friends and acquaintances, until they cease to beat.

Wabash Treaty.—The Senate yesterday, in Executive session, as we are informed, ratified, with some slight amendments, the late treaty made at the Forks of the Wabash river, in the state of Indiana, with the Miami Indians. This was a most important measure to the State, as well as to the Indians, as by it the title to the remaining lands of those Indians lying in that State, being about 500,000 acres has been extinguished, and the removal of the Indians at an early day to the lands set apart for them beyond the Mississippi river, has been secured.—*Globe.*

B. B. THATCHER OF BOSTON.

We have just heard, and by a circuitous channel, of the death of a very worthy and clever man, Mr. B. B. Thatcher, author of "Indian Biography," and "Indian Traits," works noticed years since in the Athenæum (Nos. 282-4, 311) and which contain the most popular account of the manners and customs of the North American Indians, and biographies of the more celebrated chiefs. Mr. Thatcher visited England some three or four years since, and introduced himself to us by a note, which struck us, at the moment, as remarkable for its simplicity and modest self-possesion. Occasional personal intercourse soon confirmed this first hasty impression. He was an excellent representative of what we conceive to be the mind and heart of New England—American all over, externally as well as internally body and mind; but too sensible of the noble position of his country, and too confidently proud of its great men, to vapor or to boast about either; and too proud, we may add, of his ancestors and of the British blood in his veins, not to rejoice in all that was worthy of admiration in the conduct and condition of their descendants. He visited England as correspondent to one of the Boston papers; and he sought honestly to inform himself, and honestly to record his impressions. He belonged, as was evident, not so much from his manners, as from the whole tenor of his thoughts, mind, and feelings, to the middle classes. He knew nothing, indeed, of what may be called class-manner or class-morals, and did not affect to do so; manners were with him simply an indication of feeling, and morals a question of right and wrong. He sought to acquire a knowledge of the habits, feelings, and condition of the middle classes, whom he thoroughly understood, and with whom were all his sympathies; he sought this in their homes and at their firesides, and, when occasion permitted, in their meetings for business and pleasure—at wakes, faits, harvest-homes—wherever he could get into intimate connexion with the people. We repeat, that Mr Thatcher was, to our mind, one of a class of which New England had reason to be proud—and Old England too.—*London Athenæum.*

Texas.—In regard to the relations with Mexico we have the following from the Austin Sentinel of the 30th ult.

'We rejoice to communicate to our fellow citizens the gratifying intelligence that a convention with England has been ratified by the Senate, by which the British Government has agreed to mediate effectually with Mexico, and it is probable that within a very few weeks an armistice will be agreed upon by which hostilities will be suspended for six months with a view to a complete pacification between the two countries. If Mexico shall accept the mediation of England, this armistice will take effect within thirty days after the Mexican Government is notified of the convention by the British minister in Mexico. As the despatches of Lord Palmerston relating to this subject have already been forwarded from Galveston, we may expect intelligence from Mexico relative to the armistice about the first of March.'

The treaty with the Netherlands has also been ratified by the Senate.

Later intelligence is furnished by the New Orleans Advertiser and Bee of the 20th ult. The Texan Congress adjourned *sine die* on the 16th, having first carried out the principle of retrenchment and economy to a great extent.—The appropriations for the civil list for 1841 were cut down to half a million of dollars, Texas money. The army was ordered to be disbanded except a single command of four hundred men, and this only to complete a survey for a national road. No more Treasury notes are to be issued after March. The navy is reduced to one ship and one schooner.

The Congress has passed a law, laying an impost duty of forty-five per cent. ad valorem, Texas money, upon all articles imported, except such as are subject to specific duties, and the following: Coffee, salt, steel, and sugar. In order to protect emigrants, a law has been made, exempting for five years, from seizure, all negroes and property arriving in the republic.

The San Bernard schooner-of-war had gone to Vera Cruz, with the despatches from England to Mexico. The requirement is, that Mexico shall recognize the independence of Texas, in thirty days after the despatches shall reach the capital, and, so soon as this is done, Texas will assume five millions of dollars of the debt due by the Mexican States to Great Britain;—new bonds to be issued for the same by Texas, having fifty years to run. The Republic of Texas will, in that event, be bounded on the west by the west bank of the Rio Grande, running up to the United States southern line.

The revenue of Texas is estimated to be three millions for the present year.

The latest news from the seat of government contains several items of interest. It will be seen that there was no longer any idea entertained of an invasion by Mexico.

The candidates for the next Presidency are Houston, Burnet, Rusk.

New Musical Work.—Messrs Parker & Ditson of Boston have lately put to press a folio of about 100 pages, under the title of 'The Southern Harp; consisting of original Sacred and Moral Songs, adapted to the most Popular Melodies, for the Pianoforte and Guitar. By Mrs. Mary S. B. Dana.

From Europe.—English papers of Feb. 10th have been received by the steamship President, at New York. Canton dates are to November 3.

By these it appears that the posture of affairs in China remains unchanged since our last advices, and the most gloomy apprehensions as to the final result of the proposed negotiations were entertained. Both in China and in India the conduct of the Admiral is commented upon in most severe terms, and it seems to be the universal opinion that in consenting to withdraw his forces from the immediate neighborhood of Pekin, he has committed a gross error, and allowed himself to be duped by the Chinese commissioners.

The negotiations, would probably be protracted indefinitely by every artifice common in Chinese diplomacy, and a fresh expedition, after all, would be required to effect the original objects of the present. The Admiral was still at Chusan, which had been found extremely unhealthy. Out of 3,650 men landed there, only 2,036 were fit for duty, chiefly owing to bad diet and want of fresh meat.

UNION PASTORAL ASSOCIATION.

The members of this Association are notified that the next regular meeting will be on Tuesday, March 16, at the house of Rev. C. A. Bartol in Boston, at eleven o'clock, A. M.

SAMUEL OSGOOD, *Secretary.*

ON SUNDAY EVENING AT THE ODEON,

The Rev. R. C. Waterston will deliver an address on a subject of vital importance to this whole community.—By invitation of the Boston Temperance Association.

March 9, 1841.

SUNDAY SCHOOL SOCIETY.

The Treasurer of the Sabbath School Society acknowledges the receipt of the following sums towards the expenses of the Society's agent.

Howard Sunday School, Boston, by Elijah Cobb Esq. its Superintendent.	$8 19
Federal Street Sunday School, in addition to the sum before acknowledged ($10,25.)	2 00

MARRIAGES.

In this city, by Rev. Dr Parkman, Mr Jas. M. Moore, to Miss Lucy Howard; Mr. Reuben R. Herriot, to Miss Sophia H. Howard.

In Hingham, by Rev. Mr Richardson, Mr Mellen Minot, of Scituate, to Miss Mary Sprague, of Hingham.

DEATHS.

In this city, 23 inst, Edward Furber, son of Ebenezer May, 13 months.

In Danvers, Serg't Lemuel Winchester, aged 100 yrs. 8 mos. 4 days. He was in the French War, Battle of Bunker Hill, &c.

Off Cape Hatteras, 12th inst, of dysentery, on his passage from New Orleans to Boston, Capt. Gershom Winsor, of Duxbury, Master of ship Charleston, aged 39; leaving a devoted family, and a large circle of friends and acquaintances, to mourn his loss.

In Barnstable, 10 inst., of consumption, Miss Augusta, daughter of the late Rev. John Allyn, D. D., of Duxbury.

In Shrewsbury, Mass., March 9th, suddenly, Mrs Dorothy S. Merriam, daughter of the late Rev. Joseph Sumner, D. D., 62.

RANKE'S HISTORY OF THE POPES.—The Ecclesiastical and Political History of the Popes of Rome during the 16th and 17th centuries, by Leopold Ranke, translated from the German by Sarah Austin, 2 vols 8vo. Just published; for sale at TICKNOR'S. march 13

SCRIPTURE GEOGRAPHY AND ATLAS.—A new edition of Worcester's Scripture Geography and Atlas.

The New Testament, with an Introduction giving an account of Jewish and other sects, with notes illustrating obscure passages, and explaining obsolete words and phrases, for the use of schools and families; by J. A. Cummings. 4th edition revised and improved.

For sale by S. G. SIMPKINS, 21 Tremont Row. m13

HOOKER'S ECCLESIASTICAL POLITY.—The Works of Mr Richard Hooker, in eight books, of Ecclesiastical Polity; with several other Treatises and a general index and a life by Isaac Walton 3vols. 8vo. London. Just received by JAMES MUNROE & CO. 134 Washington St. m13

MAPS PUBLISHED BY SOCIETY OF USEFUL KNOWLEDGE.—Just received by JAMES MUNROE & Co., one set of the Maps published by the Society for the Diffusion of Useful Knowledge, complete in 78 Nos. 134 Washington street. m13

PIERPONT'S POETICAL WORKS.—The Airs of Palestine and other Poems by John Pierpont, a new edition prepared by the Author, 12mo. Published by J. MUNROE & CO., 134 Washington street. m13

SILKS AND SHAWLS.

HENRY PETTES,

IMPORTER *of French and British Goods*, No. 224 Washington street, corner of Summer street, Boston, informs his Friends and the Public that he has received in part, and will receive by the next Havre Packets, and Cunard's line of Royal Mail Steamers, his Spring supply of New and Fashionable Articles.

It is his intention to have at all times a large assortment of the most desirable Goods, and for this end no exertions or expense have been spared.

He assures his patrons that they will always find at his Store, British Goods of the best manufacture, and (immediately upon the arrival of each Packet) the most beautiful articles for sale in Paris.

20 cases SILK GOODS, of beautiful styles, have been manufactured expressly for him, *all from Boiled Silk*, and a large part of them measuring *three-fourths of a yard wide*. viz:—

Gro de Messinas,	Gro de Algers,
Gro de Cypress,	Gro de Afriques,
Double Chain, and	Rich Changeable Silks,
Double Faced Silks,	Wide Plaid Silks,
New styles of Chinie and Shot Silks,	Splendid Figured Silks.

2 Cases extra rich Satin Striped GRO DE MESSINAS and ROYALS, the most elegant article imported for Ladies' Dresses, in Light Drab, Fawn, and Pearl Shades; 1 case Blue Black of the same kind, warranted not to spot.

1 Case super Satin Striped and Figured GRO DE AFRIQUES, in Light Drab and Fawn Shades, and Blue Blacks.

1 Case distinct Figured GROS NOBLES, in very rare and desirable colors.

The Samples of Colors for all the above Silks were sent from Boston, and are believed to be better suited to the prevailing taste than any selected by a Foreigner.

ARTICLES FOR WEDDING DRESSES. Constantly on hand a variety of Rich White, Plain, Striped and Figured Silks and Satins, Rich White Shawls, White Scarfs, Gloves, Belts, &c. &c.

Paris Embroidered CAPES and COLLARS, trimmed with Rich Thread Laces.

FRENCH SATINS—IRISH POPLINS.

Particular attention given to the purchase and sale of a superior description of very soft finished BLACK BOMBAZINES and all other MOURNING ARTICLES.

MOUSSELAINE DE LAINES, of all the new and varied Cashmere styles.

All colors of plain Mousselaine de Laines, one of the most genteel and durable articles for Ladies' Dresses. Every Mousselaine de Laine sold will be warranted all wool.

10 Cases FRENCH PRINTS, from the celebrated Manufactories of GROS ODIER ROMAN & Co. and HARTMAN & FILLS.

Purchasers of Prints or Muslins can be sure of obtaining permanent colors and figures of unrivalled beauty. Three cases of them are Mousselaine de Laine Patterns, and rival that elegant article in appearance.

A very large assortment of Fresh Imported PARISIAN SHAWLS, of the following very fashionable descriptions.

Rich CASHMERE, with variegated Borders, and Drab, Fawn, Black, White, Green and Scarlet Grounds.

BLACK NETT SHAWLS.

Plain, Changeable, Brocade, Chinie, and all other new and unique styles of LARGE SILK SHAWLS.

In this advertisement no attempt has been made at an extended enumeration, but simply to notice a few articles differing in style or quality from those usually offered for sale.

Ladies and gentlemen are invited to call and examine one of the finest assortments ever exhibited in this city. m 13

WANTED.—No. 4, (Feb. 23d, 1841) Christian Register is wanted. Those subscribers who see this notice, and can conveniently spare it, will oblige the publisher by sending it by mail or otherwise, directed Christian Register Office, Boston. m 13

AMERICAN EDITION RANKE'S HISTORY OF THE POPES.—The ecclesiastical and political History of the Popes of Rome during the 16th and 17th centuries, by Leopold Ranke. Translated from the German by Sarah Austin, 2 vols 8vo.

This day published, for sale by

C. C. LITTLE & J. BROWN,
m 13 112 Washington street.

DUHAMEL (A Du Monceau.)—Traite des Arbres Fruitiers, Nouvelle edition, augmentee d'un grand nombre de fruits, les uns eschappees aux recherches de Duhamel, les autres obtenus depuis des progres de da culture, par A. Poiteau et P. Turpin; ouvr. orne de fig. impr. en couleur et retouches au pinceau sur less originaux peints d'apres nature par les auteurs menes—6 vols, in folio, papier nom de Jesus. Paris, 1835.

(Extract from a letter of Robert Manning, Esq., of Salem.)

Gentlemen—I have just finished looking over the new edition of Duhamel, and so far as I am able to judge, the execution of the figures is in the first style, and gives a faithful representation of the fruits described. Taken altogether it is a most splendid work, invaluable to the student of Pomology, or to persons having large collections of fruits. My want of means only prevents my possessing the work. I hope at some future day to be able, through your agency, to obtain a copy.

Yours, &c. ROBERT MANNING.

This new edition of the great work of Duhamel, has but recently been completed in Paris, where it is published at about 3000 francs. The copy now offered for sale is beautifully half bound in morocco, is in every respect perfect, and is offered for $450. There is but one other copy in the U. States.

Imported and for sale by CHAS. C. LITTLE & JAMES BROWN, 112 Washington street. m 13

THE SOUTHERN HARP.—Just published by Parker and Ditson, of this city, the Southern Harp,—a folio of about 100 pages; consisting of original Sacred and Moral Songs, adapted to the most popular melodies, for the Pianoforte and Guitar. By Mrs Mary S. B. Dana.

The following commendatory notice of the work is from the Nantucket Inquirer.

'The lyrical portion of this work is of a high order, evincing all the elements of true poesy, at once elevated by the fervor of devotion, and chastened by the sadness of 'a wounded spirit.' A vein of submissive melancholy seems to pervade these beautiful and unpretending effusions, and to mingle with all the loftier aspirations of the minstrel, like the plaintive tones of the Æolian harp heard amidst the sounding chords of the majestic organ.

Of the musical character of the work we need not speak; for most of the melodies have long been familiar to every amateur of cultivated taste, and are among the choicest examples of rhythmical composition. We find among these cherished specimens, several of the exquisite strains of Haydn, Mozart, Auber, Rossini, Lee, Moore, Hook, Bishop, &c., together with numerous popular Scotch, German and Italian airs. These are all admirably adapted to the expression of the poet's varied sentiments; and the harmonies of the respective songs, duets and trios, are also appropriately arranged. A work of this description must be welcomed in every family where the heart is deemed worthy of improvement, and the passion for 'sweet sounds' worthy of refinement.' 3t m 13

WOMAN'S MISSION. By a Lady.

'As a whole it is instrinsically valuable; valuable for its holy truths—valuable for its earnest intention to do good—valuable for the pure simplicity of its style. It contains sound precepts, and holy incentives towards excellence which deserve to be set in fine pearl on the diadem of royalty, and engraved indelibly on the hearts of free citizens!'—*Transcript.*

'It is worthy of being made a text-book in the education of every female in Christendom.'—*N. H. Telegraph.*

'One of the most admirable practical works in our language.'—*Evening Chronicle.*

'It is seldom that we read a book which gives more satisfaction. It abounds in fine thoughts and the best sentiments. It should be studied with the heart by every woman in our country.'—*Christian Register.*

For sale by WILLIAM CROSBY & Co. march 13

DEWEY ON UNITARIANISM.—Discourses and Discussions in Explanation and Defence of Unitarianism. By Orville Dewey, Pastor of the Church of the Messiah in New York.

This book is designed to answer the question. What is Unitarianism? Published by JOSEPH DOWE 22 Court street. march 13

VALUABLE STANDARD WORK—BOOK FOR ALL SEASONS.—200 Pictorial Illustrations of the Bible, and Views in the Holy Land.—New, cheap, and valuable publication—400 pp. 8vo, fine paper, handsomely bound, price only Two Dollars.

The subscribers respectfully invite the attention of Clergymen, Teachers of Sabbath Schools, Heads of Families, and Booksellers, throughout the United States, to the above new, cheap and splendidly illustrated work, published and for sale at 133 1-2 Washington street, Boston. Its features are better defined by the title:—'Two Hundred Pictorial Illustrations of the Scriptures, consisting of Views in the Holy Land, together with many of the most remarkable objects mentioned in the Old and New Testaments, representing Sacred Historical Events, copied from Celebrated Pictures, principally by the Old Masters; the Landscape Scenes taken from Original Sketches made on the spot, with full and interesting Letter-Press Descriptions, devoted to an explanation of the objects mentioned in the Sacred Text.'

The fifth edition of 2

POETRY.

For the Register and Observer.

THERE IS A TEAR.

There is a tear of woe,
When to the dust the stricken heart is bowed;
When the glad sunlight, and the radiant glow
Of heaven, seem veiled beneath affliction's cloud;
When, 'neath the heavy shroud
That sorrow flings around our earthly way,
We list in vain, for joy's exulting lay.

There is a tear of bliss,
When friends long-parted meet in peace again;
When o'er the smiling brow, hope's balmy kiss
Breathes sweetly, chasing every thought of pain.
When to the length'ning chain
That memory weaves, another link is brought,
And to the heart seems with new lustre fraught.

There is a tear of love,
So softly stealing from affection's eye,
That from the pure perennial founts above,
The dewy stream seems just escaped the sky;
And from the realms on high,
Seems sent, its vigil o'er our path to keep,
An image of the tears that angels weep.

There is a tear of thought,
That bathes the cheek when twilight hours steal o'er;
When the fond visions of the past are brought
From the bright realm we ne'er shall traverse more;
When from the distant shore,
That bounds the prospect of our backward gaze,
The light and shade, blend in a 'wildering maze.

There is a tear that flows
When the heart's chords by sympathy are moved,
When wakened by the touch of others' woes,
The love divine within our souls is proved;
Such tears as the beloved
And loving Jesus wept at Lazarus's tomb,
E'en when he came with power to chase its gloom.

Yes, there 's a fount of tears,
Deep in the chambers of the human heart;
And at the first low call of hopes or fears,
The priceless waters from their fountains start.
Oh who would wildly part
From the best boon that God to man has given—
That boon which sheds o'er earth the peace of heaven.

Yet there 's a tear more bright,
Than bathes the cheek when sorrow wrings the breast;
More soft than that which sheds its dewy light,
When the fond heart is with its bliss opprest;
More tender, than the blest
And gentle stream that greets reflection's hour,
Or sympathy that soothes with magic power.

It is contrition's tear.
Oh grant me from the radiant throne of heaven
The welcome answer thence returned to hear,
'Rest thee, thou soul, thy sins are all forgiven!'
Then shall my heart be riven
No more by sorrow's breath or earth's alloy,
But all its tears, be tears of love and joy.

L. B. T.

MISCELLANEOUS.

For the Register and Observer.

DEBATES IN THE KENTUCKY LEGISLATURE, NO. 2.

Messrs. Editors,—In my first number I gave an extract from an article by Mr Thomas F. Marshall, upon the subject of the law for prohibiting the importation of slaves into Kentucky. The remaining portion of this is so excellent that I subjoin it, without any comment. To show the political evils of slavery, Mr Marshall had been comparing the growth of New York with Virginia. He thus proceeds:—

It is vain to say, that the tremendous difference already indicated in the growth of Virginia and New York, was the result of the soil of Virginia; that her lowlands are poor and exhausted. They were not always so. One hundred years ago, and Virginia below the mountains was the most desirable portion of America. Her condition, in 1790, proves how much she had been preferred, and how vastly she had got the start of all the colonies. Her present poverty and exhaustion are the result of the system of slave cultivation—the most slovenly and the least productive of any. The skilful and prudent husbandry which has made the rocky and inhospitable regions of New England adequate to the support of two millions of people would have preserved the plains of Old Virginia in their original fertility. But the reason, such as it is, cannot apply to Kentucky. Compare her with Ohio or Indiana. She, too, has her mineral mountains—her sealed-up fountains of wealth—her thousand sources of capital unopened—but who shall say that her soil is exhausted. 'Here grain, and flour, and fruit, gush from the earth until the land runs o'er.' Yet compare her, all lovely as she is, with Ohio in all the elements of social strength and political power, and tell me the result and the reason? Whether, then, we compare the planting with the grain-growing States, or the grain-growing States with each other; throw but this ingredient of slavery into the one, and I care not whether they be equal in all other respects, or whether the slave State have every other advantage, the fatal influence of this poison is immediately perceived. In 1790, Ohio was a wilderness. In 1840, if her population bear the same proportion to ours that her votes do, she threbles us in people, and numbers two millions. The tolls from her canals amount to $504,306—about double our whole revenue. Her representation in Congress will be in proportion to her people. But why compare her with Kentucky? With the restless and unpausing energy which belongs to a community entirely free, she has passed us long since. She will now take her station third in the Union, and Virginia, who thirty years ago stood first in power and place—Virginia, the nursery of Presidents, the mother of States, the proud, the chivalric, must yield up her honors, and quietly fall in the rear of this creation of yesterday. Verily, these same 'Goths and Vandals,'—the free mechanics and artisans, the object of Mr Wickliffe's classic horror—are the most renowned of conquerors. 'No dangers daunt them, and no labors tire.' They cut through mountains—they hew down forests—they build up cities—they connect the ocean with the lakes, the lakes with the rivers—they conquer time and space—they subject nature, throughout all her kingdoms and in all her elements to the uses of men, and men multiply and population bounds forward, to meet and enjoy the supplies thus furnished by their victorious industry. A comparison of the history and progress of the States of this Union leaves no doubt of the fact that, in all that constitutes greatness and power in a community—in wealth, in population, in industry, in fiscal resources to the Government, in multiplied employments, and extended and diffused comforts and intelligence among the great mass of the people—I say, there is no doubt that, in all these particulars, the advance of the free States has been wonderfully the most rapid, and the distance is widening at every observation that is taken. I have ascribed it to negro slavery. What other circumstance is there that is peculiar to the one section of the Union, to which this remarkable difference in progressive power can be ascribed? If we would examine philosophically into the process of production, the sources of wealth, and the principles of population, we would doubtless, find the principle here, as in every thing else, to correspond with and explain the fact.

I have run out these papers to such an unreasonable length, that I have not room to trace the *modus operandi* of slavery through all its details. That the law of 1833, combined with other circumstances, has had a tendency to check its advance in Kentucky, and to keep it stationary for the last ten years, is admitted by the enemies of the law, and proved by the statistics of the country. That the repeal of that law would give a stupendous impulse to its increase, is equally admitted and desired by those who seek its repeal, and is too obvious for argument. Between these opposite views of policy the country must decide. There are persons who say they desire a modification of the law, so as to permit citizens of the State to introduce slaves for their own use, but still to prohibit their importation as merchandize. This appears to me to be trifling with the subject. If it be the policy of Kentucky to prevent, so far as she may, by legislation, the increase of slaves within her borders, without violating the constitutional rights of masters and emigrants, then the law, as it stands, is adapted to the policy. If that be not her policy, why then repeal it altogether. Where is the difference between permitting every body that wants slaves to introduce them for their own use, and permitting traders to bring them in for sale? The traders would bring them in for the use of the citizens, and would bring in no more than would be purchased for such use. Prohibit the trader from selling, but allow the citizen who desires it to import, and he will appoint the trader his agent to import for him, and pay him a commission, instead of buying from him. We will be thrown back upon the law of 1815, which had no effect at all. If the law of 1833 had been passed in 1800, and enforced, Kentucky, without violating the vested rights of any body, would have so reduced the evil, that it would have been terminated of itself, or could have been easily done by the act of the masters, or the purchase by the Commonwealth. But Mr Wickliffe styles me an abolitionist. He calls slavery a blessing. Will the slaveholders in Kentucky answer his appeal, and fall in with his reasoning? Will they repeal this statute, call a convention of the slave States, break down all restrictions on the free importation of slaves from every point of the compass where slavery lies? Mississippi has over-traded herself in slaves; shall she throw back her excess upon us? And will the slaveholders do this, not to advance their wealth, not to improve the face of their country, not to introduce new branches of industry, not to invite skill, intelligence, and capital; and improvement, social, moral, or physical; but to keep out manufacturers and artisans? Will they bring in the vicious, degraded, brutal, unproductive, and unimprovable African slave, from Virginia and Carolina? a race which has brought down upon those States the double curses of weakness and danger; a race from which Virginia would have extricated herself, while it was yet possible, if she had been permitted; a race which was inflicted and rivetted upon her by a foreign tyrant ere she was yet free? Will they bring them here as an ally and an instrument, by which to lower the wages of labor, when those very wages are the highest indication of an advancing society and an improving condition, and the surest means in the power of the State of retaining her citizens within her bosom, of stopping the tide of emigration, and alluring back its current? Will they enlist the African race to keep out, and to drive out their own? And for what are they persuaded to do this unnatural thing? To render themselves and their property more secure against the attacks of the abolitionists. Is South Carolina more secure with her 315,000 slaves to 265,000 citizens? If, as Mr Wickliffe charges, the British Government is leagued with the abolitionists to destroy the tenure of slavery, is it a wise measure of defence to increase the number of that domestic foe, till it exceeds your own! The idea and the argument appear to me to border on madness.

THOMAS F. MARSHALL.

December, 1840.

CHRISTIAN PATRIOTISM.

Patriotism has been commonly identified with military renown. He is the Patriot, in the world's estimation, who protects and extends the boundaries of his country by martial virtues. The true definition of a patriot is a lover of his country. Whoever loves and strives to benefit his native land is truly a Patriot. But no work is so multifarious as the work of beneficence, and accordingly, if we advert to the character of Jesus, we shall find his Patriotism displaying itself in a variety of ways—in almost every way, but that of martial achievements. To benefit his country Jesus taught in the synagogues and in the streets; he cured the sick, raised the dead, solaced the poor, sought and saved what was lost. So, according to our power, let our Patriotism display itself. Each one may thus be a Patriot in his sphere, however contracted it may be; and a measure of his beneficence you could not easily find. Men commonly think that the destinies of a nation are in the hands of its governors; and so in a sense, but not the sense the many mean, they are. It is the control, not the formation, of its destinies, that rulers have power over. That formation lies mainly in the hands of fathers and mothers, the ministers of Christ, and every instrument of evil or of good. And as is that formation, so must be the control. All things are not governed in the same way. The pilot may brave the ocean, but would peril the safety were he to take the lead of an army. Legislation must always have a strict relation to the character of the subject; for laws, to have effect, must be suited to those for whom they are made; they must carry with them the popular voice, and be fitted to the manners and wants of the people. Otherwise they are nugatory or injurious. So then with the many, not the few, the shaping of a nation's course depends. Yes, however humble their station may appear, the Christian father and mother who are careful to bring up their children in the way they should go, exert a most important influence on the body politic, and discharge a most patriotic duty; and every Christian minister, and every Christian man, who fulfils the purposes of his mission, though they may not rank with the rulers of their country, though they do not sit in its halls of legislation, exert an influence which the lawgiver must take cognizance of, and which, penetrating throughout the mass of society, affects even the king upon his throne. To benefit his country Jesus raised on high the reproving voice, denouncing spiritual wickedness in high places, and menacing the civil power with destruction. At the same time he was observant of all that was due to the constituted powers. Yes, he paid them tribute while he predicted their destruction. Hence we draw two lessons—obey the laws, and strive to mend them; avoid premature convulsions. Let the harvest be ripe before you reap it. Remove not one system before you can substitute another. Tolerate an abuse rather than embroil a nation. But in so doing cease not, in imitation of Jesus, to prepare the way for its removal. Pay tribute, but denounce corruption.

CHALMERS AND CHANNING.

The following remarks on these two men occur in a note at the end of 'Dialogues on Natural and Revealed Religion, by the Rev. Robert Morehead, D. D., F. R. S. E., one of the ministers of St. Paul's Chapel, York Place, Edinburgh.' (Dr Morehead's book throughout breathes a mild, humble, and amiable spirit which it would be well if the Doctor's Episcopal brethren, every where could have the grace to cherish.)

After speaking of Dr Chalmers, the author goes on to say,

'There is only, I think, one other individual in the present day, whose high qualifications entitle him to anything of a similar influence, and he is the inhabitant of another division of the globe, and the preacher, too, of a very different form of Christianity. I mean Dr Channing. Yet, though with theological dogmas as distinct and diverging as they are themselves separated by their geographical position, and with many discrepances too, in the features of their mind and genius, I cannot but think that these remarkable men come nearer each other in their points of resemblance and union, than they are remote in their dissimilarities and division. They breathe the same spirit of an overflowing zeal that the reign of the gospel may advance over the world, and the same deep conviction that, on the progress of 'that kingdom which is to come,' all the most glorious and spiritual triumphs of the human soul must depend. In the best sense of the Apostle, they are, therefore, 'of one mind'—while they will be classed, in the mere technical map of theology, as being decidedly antipodes. The Calvinism of the one, or the Unitarianism of the other, will be accounted, however, by the mind which surrenders itself to the purer influences issuing from these 'master-spirits of this age,' rather as their excrescences than their energies, as 'the nodosities of the oak rather than its strength,' as the spots which somewhat obstruct their light and heat, more than the living fountain from which they flow. That fountain, indeed, 'who shall tell? Yet its streams can never be mistaken when they mingle, amidst all their diversities, in the same grand and united channel of the love of God and the love of man!'

OUR COUNTRY.

The growth and prosperity of this country has been great and rapid without a parallel in the history of the world. Within a single lifetime, within the memory of many yet living, this nation has gained in population, wealth and enterprise, to an extent never realized or dreamed of by any nation in ancient or modern times. And it has risen, not by wars of conquest and crime: not by invasion of defenceless territories; not by treading upon the necks of subdued tribes of men; but by the peaceful arts; by homely and toilsome industry; by daring and large-minded enterprise; by honorable competition in every market of the world; by generous institutions wisely administered and cheerfully obeyed; by liberal advances to men of all climes; and by the benignity of God's providence shining upon her from cloudless skies,—that her mighty youth has been nurtured into almost excessive greatness.

The rapidity with which some of our cities have reached their present size, wealth and splendor, wears more the air of romance than of history.—New York may be named as an example. One hundred and fifty years ago, the whole amount of property in the now chartered limits of that city, was assessed at the value of 99,000 pounds, and was owned by 300 persons. The whole amount of tax levied was 450 dollars. Then the place was infested by wolves, and rewards were offered for their extermination. The whole number of vessels belonging to the port were three barks, three brigantines, twenty-six sloops, and fory-six open boats; and the whole number of carmen employed was but twenty. A century ago the population was only about 9,000. Now it is one of the first commercial cities in the world. The harvest of the rivers is her revenue, and she is a mart of nations. She has become the crowning city whose merchants are princes, whose traffickers are the honorable of the earth.

Philadelphia, though of second-rate commercial importance, ranks even higher than her sister city in literary and scientific character and riches. Some of our old people yet living, can remember when grain fields occupied what is now the centre of our city; and when our entire population did not more than equal that of many of the villages, at present surrounding us. Yet here are colleges, libraries, museums, collections of art, manufactories, worthy of the oldest cities of Europe. Nay, in balancing accounts with the mother continent, we find it our debtor in medical discovery, in natural philosophy, in the mechanic arts. As to the latter, after giving to Europe and the world the immortal Fulton to reveal the properties and powers of steam, are we not at this moment sending out from the work-shops of our Norrises and Baldwins, locomotives and other appliance to the Russias and to England?—*Phil. Am. Sentinel.*

GOOD OLD TIMES.

The following extract is taken from a Lyceum Lecture, delivered by Rev. Dr Dana, in Newburyport;

I pass to another topic—our manners. There prevailed in Newburyport, about the close of the last century, a style of manners which was simple, unaffected, somewhat grave, yet neither melancholy nor morose. It possessed the essence of real politeness, with comparatively few of its forms. It was about equally removed from the vulgarity of uncultivated life, and the affected refinements of what is usually denominated polished society. In our houses, our furniture, our equipage, our dress, our diet, our social intercourse, there was much of what I would call solid comfort, with but little of splendor and show. In short, there was much of genuine republicanism, and of real equality.

Our town has undoubtedly, for several years past, made a much nearer approximation than before, to the habits and manners of Boston. But whether, in this change, we have, in point of real dignity and respectability, gained or lost, is at least questionable. A style of manners, and of expenses, which may be very suitable for Boston, may be very unsuitable for Newburyport. The attempt to tread upon the very heels of our fellow-citizens in the metropolis, will always be uncomfortable, and will almost always prove abortive. The true point of dignity lies in being content with that precise condition in which Providence has placed us, and in adhering to that style of living which comports with such a condition. As to comfort, there can be no question. The veriest of galley-slaves is less a slave than the thorough-going devotee of fashion. Even where the means of this devotion are most abundantly supplied, it is slavery still. The chain may be gilded; it may even be gold; but it is still a chain. What then must be the case of those who, though possessing all the necessaries, and even the conveniences of life, which Providence has kindly furnished them, are continually hankering after a thousand superfluities which it has seen fit to withhold; and who seem determined to make themselves miserable, because as they think, their richer and more fashionable neighbors are happier than themselves. How much solid wisdom is comprised in those simple, but energetic lines of one of the English poets:

Man's rich with little, were his judgment true;
Nature is frugal, and her wants are few,
Those few wants answered bring sincere delights;
But fools create themselves new appetites.
Fancy and pride seek things at vast expense,
Which relish not of reason, nor to sense.

I surely am no enemy to any of the real refinements of life. But substances are some what preferable to shadows. And I must avow an honest partiality for that simple, comfortable, unpretending, and, if you please, old-fashioned style of living and of manners which formerly prevailed in Newburyport. Nor will any, as it appears to me, who have once tasted and relished it ever be induced to abandon it. They certainly will not, without casting some 'longing, lingering looks behind.'

AN ANCIENT PARABLE AND A MODERN FACT.

The Parable.—'And he spoke this parable unto certain which trusted in themselves that they were righteous, and despised others.'

'Two men went up into the Temple to pray.'

The Fact.—It was Sacrament Sunday in the Presbyterian church, in Louisville, Ky., and the two churches met in one building to eat bread with Jesus.

The Parable.—'The one a Pharisee.'

The Fact.—The chief priests, elders, scribes, &c., of that denomination were assembled together.

The Parable.—'And the other a Publican.'

The Fact.—And behold there were two females, members of the Unitarian church, who heard that Jesus sat at meat in the Pharisees house, and came in to see their master, and stood behind him, weeping. Presently they heard the following liberal invitation:—'Christians of every denomination are invited to partake with us of the Lord's Supper.' They joyfully tarried, and no exception being made, prepared to join in the feast to which the pastor had so freely invited them.

The Parable.—'The Pharisee stood by himself—'

The Fact.—Directions were given to the church to go by themselves into the body pews, and leave the side pews for the sinners and the world.

The Parable.—'And prayed thus: God, I thank thee that I am not as other men are—extortioners, unjust, adulterers—'

The Fact.—The prayers really offered, probably did not vary much from those common on such occasions. If so, God was thanked because they were the elect, chosen, called, redeemed, sanctified, and saved—and not like the world's people, going to dances, and Theatres, &c.

The Parable.—'Or even as this Publican.'

The Fact.—The elements were given to the Elder. One of his church pointed out to him these two Unitarians, and told him that they were communicants, and asked him to hand them the bread and wine. He made this answer—THEY ARE NO CHRISTIANS,—and passed them by.

The Parable.—'I fast twice in a week, I give tithes of all that I possess.'

The Fact.—This Elder was probably a subscriber to Missionary Societies, and Tract Societies, and Bible Societies—and was no doubt very constant at all prayer meetings and protracted services.

The Parable.—'And the Publican, standing afar off—'

The Fact.—As all the uppermost seats in the synagogue had been filled up, the two females contented themselves with a seat in the space alotted to the sinners and worldlings.

The Parable.—'Would not lift up so much as his eyes unto heaven, but smote upon his breast, saying: God be merciful to me a sinner!'

The Fact.—When the Elder refused them the bread and wine, they sat still in patience and quietness of soul. He could not keep them from approaching their Lord in prayer, and washing his feet with their tears. Though he could refuse them the elements of bread and wine, he could not keep from them that bread, whereof if a man eat, he shall live forever. He had the key of knowledge confided to him, and he would neither enter in himself, and those who were entering in, he hindered. But, praised be God! he could not lock up the gospel of glad tidings—he could not shut from their eyes the love of Jesus.—*West. Messenger.*

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